THEORY OF KARMAN
IN
INDIAN THOUGHT

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To

My Revered Teacher

MM. DR. GOPINATH KAVIRAJ

PADMAVIBHUSHAN

WHO LEFT THIS MORTAL ABODE

ON

12th JUNE 1976



Mm. Pt. Gopinath Kaviraj

(7th September 1887 to 12th June 1976)

FOREWORD

MAHAMAHOPADHYAYA
GOPINATH KAVIRAJ M.A., D. Litt.
PADMA VIBHUSHAN

2/A Sigra, Varanasi
Date 3-7-1975

Dr. Koshelya Wali has written The Thesis "Theory of Karman in Indian Thought" under my guidance, for which the University of Allahabad awarded her the D. Litt. Degree. I am glad that the thesis is to be published now. Due to my serious ill-health, I am not in a position to write a detailed foreword.

I bless her.



Present Address :—
Mata Anandamayee Ashram
Bhadaini, VARANASI

PREFACE

The present book was originally a thesis for the degree of D. Litt. approved by the University of Allahabad. The book is entitled—"Theory of Karman in Indian Thought." The subject is a very wide one. In this book an attempt has been made to study the subject in the light of the Sanskrit literature in main. Moreover, Pāli and Prākṛta literature have been consulted in connection with Buddhism and Jainism.

The inequalities in life—in physical, intellectual and philosophical fields—made me to ponder over the various aspects of the word karman. How could the problem of suffering and diversity of human nature be solved? The solution to this great riddle made me desirous to go deep in the pros and cons of the word 'karman'. The doctrine is fully developed in the earlier Upaniṣads. In the Indian thought it has been combined with the doctrine of transmigration. The Jainas call for the extinction of karma as essential to the attainment of salvation. The Buddhists interpreted karma strictly in terms of ethical cause and effect.

The book starts with an introduction. Chapter I deals with Vedas and Dharmaśāstras to find out the mystery of karman. Chapter II describes karman in Āgama and Tantra. Chapter III gives the concept of karman in the Epics. Chapter IV mentions karman in Purāṇas. Chapter V gives the description of karma as found in various systems of Indian philosophy. Chapters VI and VII tell us respectively about karman in Buddhism and Jainism. Chapter IX is entitled "Critical Review." Chapter X includes the "Conclusion." Besides, Appendices are given.

I owe a deep debt of gratitude to my revered teacher Mm. Pt. Dr. Gopinath Kaviraj, Padmavibhushan, who is now no more

in body. It would not have been possible to complete the present work without sitting at his feet. He was a source of unfailing inspiration to me. I take this opportunity to dedicate the work to him.

I am indebted to my Adviser Prof. S. P. Chaturvedi for encouraging me throughout in carrying on with my work. I am grateful to Dr. A. P. Mishra, Head of the Sanskrit Department, Allahabad University for rendering me all facilities in fulfilling all the formalities regarding the completion of my work. My thanks are due to Prof. S. C. Sengupta who helped me in comparing the typescript and corrected the expression wherever necessary.

I am thankful to the authorities of Goenka Library, Varanaseya Sanskrit University Library, Varanasi; Ganganath Jha Institute, Allahabad, Allahabad University and the Raghunath Temple Library, Jammu for having given me the facilities to avail of the concerned material. Also, my thanks are due to Bharata Manisha for rendering me the necessary help to see this book in print.

25-6-1977 **Koshelya Walli**

CONTENTS

INTRODUCTION

The doctrine of Karma, together with the associate doctrine of re-incarnation, viewed in all its logical implications is usually supposed to be a basic factor of Indian Spiritual Culture.[1] The doctrine, understood as merely a theory of applied causality is recognized undoubtedly in various other religions, for wherever there is a conception of virtue and vice, right and wrong or meri and de-merit and a corresponding conception of reward and punishment, whether in heaven and hell or even on the earthly plane, we have a glimpse of the doctrine, though not in its full significance. The law of Karma, as understood in India, does not mean simply that merit is rewarded in heaven and demerit punished in hell. In other words the Karmic law which means to an Indian mind the principle of justification in Nature is really the law of action and reaction implying that every action under specific circumstances has its corresponding reaction which is exactly proportionate to it. It is for this reason that we are constrained to regard it as the principle of Nature's self-adjustment. The Hindus, the Buddhists and the Jainas, each of course in their own way, have accepted the basic principle and explained it in the most uniquivocal manner in their scriptural and philosophical works.

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1. Mrs. Sinclair Stevenson wrote a work on Jainism entitled, 'The Heart of Jainism.' In this work she passed certain very uncharitable remarks on the 'doctrine of Karma' in connection with the philosophy of Jainism. It may be observed in this place that the doctrine of Karma is accepted not only by Jainas but by almost every system of Indian philosophy except the materialists. One cannot account for the inequalities of life without a doctrine of action and reaction which justifies the course of nature. It may further be pointed out that the inequalities between man and man cannot be explained by the influence of environments, nor by the law of heredity. The principle of justification in respect of individual joy and suffering has to be sought in some form of natural law.

Reincarnation of the soul is recognized as a corollary to the doctrine of the law of Karma. In Christianity, so far as present knowledge of it goes, there does not seem to be much room for the doctrine of reincarnation as we understand it but on a closer study of the Christian literature specially of the researches of the modern Western scholar interested in the subject, it seems that reincarnation was a popular belief in that faith before 6th century A. D. This is clear from the book 'Edgar Cayce on Reincarnation by Noel Langley' where there is the detailed account of the way in which re incarnation as a doctrine in christianity disappeared altogether.[1]

The concept of Karman is dealt with by the Theosophical School of Thought also. Theosophy has enlightened human society on various points from its own viewpoint. The concept of Karman and the theory of reincarnation also have been discussed in detail by this school of thought. 'As you sow, so shall you reap'—this viewpoint is upheld by the Theosophical society. The Theosophical view point regarding Karman convinces one that Karma is a Universal law of Nature and "Nature is conquered by obedience."[2]

The rigidity of the Law functioning within its own jurisdiction is admitted by all. But it is equally admitted that it is possible for a man to rise above the limitations of the Law and secure eternal immunity from its application. For, really human life cannot attain to perfection unless it is able to liberate itself from the operation of Karmic law. This liberation is in fact the minimum demand on the human soul aspiring after spiritual life.

A scientific study of the Law of Karma, in its various aspects and bearing, has been a great desideratum among serious students of Indian spiritual culture, not only in its higher phases but also in its socio-religious conventions.

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1. Vide Edgar Cayce on Reincarnation pp. 170-201. A closer account of the circumstances under which the doctrine disappeared will be found in the Appendix No. I.

2. Details of the Law of Karman are given in the Appendix No. II.

The doctrine of Karma accepts the following assumptions—

(a) The stress of life and consciousness as revealed in mundane existence is without beginning. No absolute beginning of this stream is conceivable. For, from whatever point we start we are compelled to assume under logical necessity that it has an earlier history without which no rational understanding is possible. Whenever, we find any reference to the beginning of creation, it inevitably means the beginning of a particular cycle of time and not the beginning of creation itself.

In India we generally believe in the periodic destruction of the world and its reappearance in a new cycle. There are of course schools of thought which do not believe in Pralaya i. e. annihilation, and for them the entire series is an eternal stream without any beginning or end and has no break in the middle.

(b) The soul assumes a body due to its past Karma. The quality of the body, its term of existence and the experience of joys and sorrows through the body are also due to prior Karma. Varieties of planes of life and consciousness are also due to Karma.

(c) It is generally believed that Karma has in its background an element of ignorance or some such dark cosmic power.

(d) Destruction of Karma as thus understood is believed to lead to a state of freedom from joys and sorrows which are the inevitable concomitant or resultant of Karma.

These views in a general way reflect the usual trend of Indian thought, though in one of its features only.

The Karmic aspect of Indian cultural study does not seem to have been as elaborately expounded by modern Indian scholars as it seems to me that it deserved. The Hindus, the Buddhists and the Jainas have equal respect for this doctrine in each of the systems of thought and a general survey of all the view-points on a comparative basis, seems to have been a great desideratum of the time.

For this purpose I have arranged my data on the basis of the study of the literature of each group, the Hindus, the Buddhists and the Jainas and a critical examination of the doctrine from a rational view point. They will satisfy the historical curiosity of the reader as regards the position of each group and at the same time meet the demands of the philosophical scholar who is interested in the implication and the development of the doctrine in its universal application.

Though the belief in Karma was practically Universal in the country, it does not mean the absolute non-existence of individuals or even sects who had no such belief. The name of Lokāyata School which survived in later ages under the name of Cārvākas may be mentioned as an important school which did not believe in Karma or moral retribution in any form. The Cārvākas described in the 'Śarvadarśana Saṁgraha' are known to have no faith in Karma, in after life, in the existence of God, in rebirth or in the existence of moral life. They had no belief in Ātmā as distinct from the body, and the senses and in the pre-existence before birth and survival of bodily death. A study of the earlier Upaniṣads as also of the Buddhist Piṭakas and Jaina Āgamas reveals the existence of such people even atheists, agnostics and materialists-in the earlier ages. The Buddha and Mahāvīra had no sympathy with these people. These persons openly proposed advocacy of Artha and Kāma as the only two objects of human striving (Puruṣārtha) rather than dharma and Mokṣa as in the orthodox religion.

It should be remembered that an approach to the problem of Karma as attempted in the following pages has been made from the stand point of the individual or Vyaṣṭi Jīva. The question of Samaṣṭi Jīva and Samaṣṭi Karma which determines the general moral character of an age or of a society, is beyond the purview of our discussion, though at times we had to touch the issues without entering deep into the problem.

It is true that in some of the systems of philosophical thought i. e. Vedānta, Pañcarātra etc., we come across such questions of

Vyaṣṭi and Samaṣṭi, but in view of the fact the issue of the Samaṣṭi cannot be clarified unless and until the Vyaṣṭi Karma is made in-elligible. We have deliberately confined ourselves to the Vyaṣṭi. It may be pointed out by way of example that the conception of dharmasaṁsthāpana as found in the Gītā has its bearing on dharma and adharma both viewed from the Samaṣṭi or Collective Viewpoint.[1]

The advent of a great soul for redemption of humanity is based upon a collective predominance of adharma in a particular country or in a particular age.

The doctrine of Karma to be properly appreciated has to be reviewed both from an esoteric philosophical proposition and from an exoteric standpoint. The external aspect deals with the social and formal side of the evil and not with the deep-rooted cause of it which is rather mental and spiritual. It is related to the lapses in Śīla and Ācāra and has mostly a social-bearing. Any remedial penance prescribed for it and gone through under the rules of the society concerned results in Vyavahāraśuddhi only unless Bhāvaśuddhi is ensured through a change of hearts. The Hindu, Buddhist and Jaina religious literature agree on this.

It may be pointed out in this place that the doctrine of Karma, which has been taken up for special study in the following pages, is one of the several of the doctrines which appeared in recent India in the context of the problem of creation. The other doctrines are Kāla, Yadṛcchā, Svabhāva and Niyati of Śvetāśvatara Upaniṣad.[2]

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1 Gītā IV 7-8.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

2. Śvetāśvatara Upaniṣad 1.2. Dr. Otto Schrader made a special study of these theories in his 'Uber den stand der indischen philosophic Zur Zeit Mahāviras and Buddhas'—Strasburg. Mm. Dr. G. N. Kaviraj has also dealt with them in his paper on 'Theism in ancient India' in Saraswati

The ancient Indian materialists referred to above belong to different ways of thinking, though all of them agreed in believing that there is no moral order in the universe and that Karma as a retributive force in nature has no existence. The Svabhāvavādins did not believe in efficient causality. The extremist section of the school rejected at the very outset the possibility of discovering the cause of a thing or of an object and held Svabhāva (nature).

The moderate section however, as pointed out by Dr. G. N. Kaviraj admitted the possibility of causal analysis to a certain extent but even they in the last resort had to take resort in the view of Svabhāva. This doctrine was upheld by the Lokāyatika or the Cāravāka section of the Indian Materialism. Besides Svabhāvavāda there was a parallel school of Niyativāda in contemporary India. The word Niyati is really no other than dharma, adharma and Karma of a prenatal state of existence. Dullan says in his commentary on Suśruta Saṃhitā that dharma and adharma earned in previous births is known as Niyatih. According to Niyativādins that alone is the cause of all.[1]

Yājñavalkya in the Ācāra section of his Smṛti refers to the above alternative theories in regard to variation in creation in the following words that some by nature or in time desire welfare.[2] The ancient Indian Materialists used to say that there is no Ātmā, no God, no Mokṣa, no dharmādharma or Karma and that neither dharma nor adharma (virtue and vice) bears any fruit. They also

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Bhawan studies and in his 'Aspects of Ancient Indian Thought', p. 71. Also see N. M. Tatia's 'Studies in Jaina Philosophy' p. 220, footnote 1. Udayana's Nyāya Kusumāñjali Prakaraṇam which is a vigorous support of the doctrine of Karma seems to attend to some of these in his Kārikā 1.3 and prose commentary.

1. Yājñavalkya's Ācāra section of his Smṛti—

   पूर्वजन्मार्जितौ धर्माधर्मौ नियतिः ।

2. Yājñavalkya Smṛti, Ācāra Smṛti, 350,

   केचिद्दैवात् स्वभावाद् वा कालात् पुरुषकारतः ।
   संयोगे केचिद् इच्छन्ति फलं कुशलोदयः ॥

used to hold that Universe is limited by our sense-experience. According to them there were four elements only namely earth, water, fire and air. They did not believe in the existence of Akāśa. According to this school, the usual perception is the only valid pramāṇa in support of existence of the reality. What is called consciousness is according to this school a by-product of the four material elements in a state of combination productive of body and senses.[1]

It is easily intelligible that in a dissertation on the problem of Karma in its different issues we have to look at the question from different angles of vision. In our systematic study we have tried to keep in view the multiple aspects of the problem In a sense Karma as implying moral action cannot but be good or bad from the worldly point of view. From the spiritual or transcendent point of view it may be neutral as we have tried to point out in our discussion on coloured or colourless Karma in connection with the Pātañjala School. Coloured Karma, it has been pointed out, may be white or black or mixed (Śukla, Kṛṣṇa or Miśra). It is connected with worldly Karma with good or evil but there is also room for Karma which leads to a state of discrimination between the worldly and the transcendental. This colourless Karma (Aśuklā Kṛṣṇa) is responsible for progress in the direction of final discrimination from Prakṛti.

In connection with this study, we cannot ignore the difference between the two views—one stating that Karma, good or bad leads after death either to heaven or to hell. If this result of Karma is supposed to imply its eternal nature in the form of eternal heaven or eternal hell, the ancient Indian Literature does not seem to accept this view, though it is believed by some religious systems.

1. Ṣaḍdarśanasamucaya by Haribhadra with the commentary by Maṇibhadra, pp. 72-75, Chowkhamba Sanskrit Series, Edited by Pt. Damodar lal Goswami, 1965, Banaras.

The effect of Karma which is done in time and is limited in nature cannot be infinite as a matter of course. There is also a view known to students of Indian culture according to which Karma of Jīva is always governed by God. As according to this view Jīva having no freedom of will or knowledge or action is incapable of initiating fresh Karma, is always prompted from behind by the directive force of God. The well-known statement of a section of the Pāśupatas[1] seems to imply that the final responsibility of Karma does not rest on men.

There is another view which occurs in the Kaus'taki Upaniṣad in which it is said that God as the author of the entire creation is responsible for the nature of the moral life of the human beings, for it is stated that before sending souls down into the world of action He discriminates between two classes that some whom He wants to raise up:o higher levels of perfection and some whom He wishes to throw down lower and lower.[2]

Thus good souls are consequently those whom He furnishes with good qualities enabling them to rise up higher and higher in perfection and wicked souls on the other hand are those whom God wanted to throw down and suffer the consequences of evil deeds This sounds more or less like the Calvanistic Doctrine of pre-destination in some form or the other that was known to ancient India. In this way there are other angles of vision from which the problem may be looked at. We have confined our selves to the view which is generally supported by the Indian philosophers that so long as man suffers from egocentric complexes due to his false identification with the material body

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1. Sarva dursana Samgraha, Śaiva Darśana) pp. 3-5
अज्ञो जन्तुरनीशोऽयमात्मनः सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत्स्वर्गं वा श्वभ्रमेव वा ॥

2. Kauṣītaki Upaniṣad III. 8
एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्यो उन्निनीषते एष उ एवासाधु कर्म कारयति तं यमधो निनीषते ।

etc., he is, rather he considers himself to be the agent of action and so long as this false identity with the body etc. and this egocentricity persists, he is logically responsible on moral grounds for the consequences. This is the basis of the famous maxim,[1] according to which it is the doer of an action that is morally responsible for its consequences either pleasent or unpleasent. The Kartā and Bhoktā must be identical, otherwise there is a breach in the moral propriety of the causal law.

The superman is also supermoral and is free from the rules of moral life. This is proved by the statament of 'Śukāṣṭaka'[2]. This is a state of super-moral life described in different words under different names as Paramahaṁsa, or Jīvanamukta or Avadhūta or Svacchandācāra. These people are not bound by the rules of Karma which govern our moral existence. We cannot judge such people who have transcended realms of ego and limitations of moral life by the canons of ordinary morality.

A cursory student of Sanskrit Literature or Indian Vernacular Litereture based on Sanskrit cannot fail to be struck by the employment of terms Daiva and Puruṣakāra in the context of Karma. We have referred to these terms in various places in the following pages. The word 'Daiva' is sometimes replaced by the other words of a similar conception, so also is the word Puruṣakāra. Vidhilipiḥ, Niyatiḥ, Lallāṭa rekhā, Vidhātṛnirdeśa etc. are synonyms of former and Karma, prayatna, Pauruṣa, svaceṣṭita etc. are of the latter. The apparent idea is that the two concepts are distinct and are of the conflicting nature. The former implies some sort of unknown hidden force, either of the Gods or of Nature working from behind on our lives contrary to our normal lives of expectation based on our personal efforts. It is outside our knowledge and beyond our comprehension. The idea is akin to Destiny, Fate, predestination or some such concept.

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1. कर्तृत्वभोक्तृत्वयोः समानाधिकरण्यम् ॥
2. धर्माधर्मौ संपदिगलितौ पुण्यपापेविशीर्णे ।
   निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ॥ २ ॥

It is more or less an unthinkable power, the secret of which is unknown to us. We have more or less similar ideas in the ancient literature of the whole world. The Indian philosophers of the later age working in different spheres of thought made a systematic attempt to show that the so called Daiva or Niyati was in reality no other than the Cumulative Force of our Primary Karmas kept in reserve in the subconscious or unconscious mind gathering strength from wrong accumulation and working for release into activity at the right moment or place. The philosophical work on Indian theism namely 'Nyāyakusumāñjali' is a very valuable and thoughtful presentation of the concept of Karma or Adṛṣṭa. We have recently read an interesting letter[1] on Karma written by a Sādhaka in Pondicherry Āsrama to one of his friends. On account of its valuable outlook and interest in many thinkers, the relevant portion of this letter is appended in Appendix III.

It may be casually remarked here that the whole cycle of Karma is found divided itself in three parts—

(1) Sañcita
(2) Prārabdha
(3) Kriyamāṇa.

Karma accumulated through ages is Sañcita Karma Out of the Sañcita Karma, that group of action which is the cause of the present life is designated as Prārabdha Karma and what is done in the present body is known as Kriyamāṇa Karma. The general opinion regarding this subject is that the fire of knowledge burns all the accumulated Karmas except Prārabdha Karma Under such circumstances the remnants of Kriyamāṇa Karma do not remain. This is a noted opinion but this also is an opinion that in special circumstances the fire of knowledge destroys Prārabdha Karma. This is not an opinion in vogue but still it is truth. In fact this is what Śrīmad Bhagavad Gītākāra meant when he said that the fire of knowledge burns all the Karmas.[2] It shou'd be remembered that though the

1. Published in Māṭṛvāṇī, Allahabad No. 3, Saṁvat year 2024, pp. Eng. Sec. 12.8 to 9) Karma VS. Karmayoga (The Mother) dated July 1965.

2. Gītā IV 37—ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

commentators and with Sarvakarmāṇi, Prārabdhaṁ Vihā य (प्रारब्धं विहाय), but in original there is no mention of giving up of Prārabdha. However this also can be a fact that Jñānāgni (ज्ञानाग्नि) burns accumulated Karmas only, leaving Prārabdha because in the absence of the Prārabdha Karma, we cannot have the body.

The present study is undertaken to find out whatever light is available in Sanskrit literature on the subject in its different phases. We have concentrated our attention on Hinduism, Buddhism and Jainism. In so far as their views are expressed in the Sanskrit Taxts, with the few exception in the case of Buddhism and Jainism, we have followed this path. In in the Sanskrit texts with the few exception in the case of other words the Pāli and the Prākṛta literature and the religious philosophy of these two schools have also been utilised. As to the other non-Sanskrit vernacular literature of India, ancient and medieval, we have not taken proper notice and it is for this reason that the rich vernacular literature of Tamil, Telugu etc. and of Bengali, Mahārāṣṭrı, Gujarātī etc. have not been taken up for study. It is for this reason that we have left out the theosophical literature of India and similar other occult literature in other parts of the world. It is well known that very important works dealing with Karma, etheric body, details of postmortem existence, transmigration, science of death and the art of dying in heaven and hell and similar topics have been published in the different parts of the world. Dr. Frederic Myer's Human personality and its survival of bodily death and many other non-sectarian works have been published during the last century which throw light on complicated subjects like death, rebirth or experiences of heavenly and hellish life. Questions of re-birth in ancient Christian, Jewish and Iranic ancient tradition also form parts of the present subject in its widest expectation. The scope of the present thesis has been purposely limited however to Indian Literature in Sanskrit connected with the three allied cultures of Hinduism, Buddhism and Jainism.

VEDAS AND DHARMAŚĀSTRA

Before we proceed to take a general survey of the progressive development, through the ages, of the concept of Karma, in its different aspects, it seems well that we should try to have some idea of its various implications. Every religious or ethical system is rooted in the idea of the functioning of Law, based on the principle of justification in nature. The law of causality governs every field of life and thought, which means that every effect corresponds to its cause Then this principle is applied to the system of life in respect of its expression of pleasure and pain it means that pleasure and pain has each its adequate causal justification.

It means that the substrata of the experience (pleasure or pain) must be identical with the substrata of the causal factor. This implies the sameness of the locus of Bhoga (भोग) and its cause which is generally known as Karma. That is the moral justification of our (enjoyment and suffering) demands and acceptance of the principle that the extra-ordinary cause of Bhoga called Karma (Dharmādharma) must inhere in the locus of Bhoga itself. Denial of the functioning of such a principle would mean denial of moral law in the Universe. We have historical instances of such denial in the teachings of numerous Lokāyatikas sects in ancient India. It is against such a background that the assumption of Universal causality and its operation will not satisfy the demands of moral justification. What is needed is a belief in an extra-ordinary cause subsisting in the locus concerned. The doctrine of Karma demands that the person who enjoys or suffers is himself morally responsible for his experience. Other causal factors may co-exist but the extra

ordinary cause must be inherent within the individual who has experience.

This is the basic idea underlying the concept of Karma. Generally we find it expressed in two forms in all religious systems. If a man for instance does good work or lives a good life, he is rewarded in heaven. An evil doer, or a bad man also in the same way suffers the consequences in hell. There is no question of transmigration. This is one form. It is not technically known as Karmavāda.

The doctrine of Karma, as it prevailed in India, is not satisfied with this. It asserts that in view of the fact as that life in heaven and hell however long it can not be eternal, it must have an end. In that case the question of rebirth on earth follows, except in those cases where absorption in the Infinity happens. In regard to hell-life also, as it cannot be eternal, it must have an end and when the end comes there must be rebirth as men on earth unless it be in the form of sub-human creatures. In this section in the following passages we shall discuss the question with reference to the Vedic and post-Vedic Smārta Literature.

(2)

It would be out of point in this context to discuss the character of Vedic culture proper. It is believed by some that this culture has assimilated within itself some elements of pre-Vedic or non-Vedic culture and that traces of both the elements are extant in the Vedas. The word Brāhmaṇa-Śramaṇa is a familiar term signifying the Vedic and the non-Vedic elements forming part of the Vedic culture. We look upon the entire Vedic culture consisting of varied elements as a homogeneous unit, though these elements may have their independent separate origin. There are reasons to believe that the inner and esoteric sense of the Saṁhitā and of the different acts described there in is more profound than what appears at first sight.[1] Had it not been so the

1. Take for instance the following mantra (R. V. I. I.) It is a simple

Vedas would not have commanded such appreciation from different quarters and of the Brāhmaṇas including the earlier Upaniṣads.

(3)

Vedic Literature as a general term consists of the Saṁhitā on the one hand as well as of the Śrauta, and Dharmaśāstra on the other.[1] Modern scholars as a rule are inclined to think that the Saṁhitā portion represents the earlier stage. In this age, we hear, along with Brāhmaṇas, Śramaṇas adn Munis. The idea of Saṁsāra, Karma and transmigration distinguished the Śramaṇas. Scholars of today are disposed to admit in the Vedic age the existence of two distinct cultural traditions, namely one of the Brāhmaṇas which was the orthodox view and the other of the Munis and of the Śramaṇas which was pre-Vedic. It seems to me that scholars have been labouring under a confusion in the face of the two contradictory human attitudes in early Indian culture-one in favour of worldly life and its attendant pleasures and the other inclined towards a life of renunciation away from the pleasures of society. Even in the earlier Vedic age we have evidence of the two-fold attitudes viz. of pravṛtti and Nivṛtti. Each individual life unless it was unusually abnormal had to be adjusted in such a way that both pravṛtti and Nivṛtti could have the rightful place in it. Pravṛtti used to be

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prayer addressed to Agni (Fire) represents here the Divine Reality. The prayer means- 'O Agni (अग्ने) we (वयं) are approaching (उप एमसि) Thee (त्वं) more and more from day to day (दिवे दिवे) day and night (दोषावस्तः) by means by self-surrender (नमो भरन्त) in thought and action (धिया). The more we offer ourselves in what we are and what belongs to us i. e. (अहन्ता) and (ममता), the more we are drawn towards him. This corresponds to the concept of (निर्मम) and (निरहंकार) of the Gītā and is an indication of the working of highest mystic consciousness. A careful study of the Nirukta and its older tradition shows the modern interpretation of the Vedas inspite of the learning and knowledge revealed (on philosophical, philological mythological levels) do not seem to be always reliable.

1. मन्त्रब्राह्मणयोर्वेदनामधेयम् ।

followed by Nivṛtti as a rule though in exceptional cases both were harmonized and mutually adjusted as indicated in the statement of the Īśa Upaniṣad.[1]

This spirit of adjustment is discernible not only in the life of Vedic Society but also of the Vedic individual. Even the sacrificial cult had a deep meaning behind it and to be properly intelligible had to be interpreted in a symbolical manner. In a later age we come across certain tendencies. For example in the external worship (upāsanā) of a deity, the so-called external articles viz. Dhūpa, Dīpa, Fragrance, Flowers etc.[2]" we are supposed to interpret these symbolically, each representing a real inner principle e.g. Vāyu, Tejas, Pṛthvī, Ākāśa and Jala respectively. It is not possible for me to undertake the detailed study of the question in this work, and we assume that in the Vedic age as in the later one, there existed what we call Adhikāra-bheda (अधिकारभेद) in man as well as in society. The meaning of a particular mantra to be properly appreciated has to be studied from a mystical point of view.

(4)

From the viewpoint of the present study we may take the Vedic culture as integral and uniform and we must consider the Upaniṣadic viewpoint as distinct in spirit from its earlier part.

In the earlier Upaniṣadic literature we have clear indications of the doctrine of Karma and of the allied doctrine of the after-life existence and transmigration. It is said in Daharavidyā[3] (दहरविद्या) that life on earth as well as life in the separate world beyond death depends on Karma not only in its acquisition but also in its duration. When the Karma is exhausted, life due to it is also terminated.[4]

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1. तेन त्यक्तेन भुञ्जीथा:—Īśopaniṣad I.
2. धूपदीपगन्धपुष्पनैवेद्य .
3. Cdhāndogya Ūpanisad VIII.
4. Chāndogya Upanisad VIII. 1-6. तद्यथेह कर्मजितो लोक: क्षीयते एवमेवामुत्र पुण्यजितो लोक: क्षीयते ।

It is also said that if a person departs from this life without knowing the Ātmā and what is known as true objects of desire (सत्यान् कामान्), he cannot have a free movement in all the spheres of being, but in case of one who has realised (अनुविद्य) the Ātman and also 'The true objects of desire', he has freedom of movement in all the spheres of life and existence.[1]

In the same Upaniṣad[2] there is a reference to Sukṛti and Duṣkṛti (सुकृति, दुष्कृति) as well as all kinds of Pāpmāna (पाप्मानः) absent from Ātmā or Brahmaloka. It is here clearly stated that in Brahmaloka which is eternally luminous (सकृद्विभात) there is no day and night, no old age, no death and no sorrow.

The concept of Karma as implying Puṇya (merit) and Pāpa (demerit) was well-known in that age. The Chāndogya Upaniṣad quotes an old traditional saying to the effect that a yogin is not effected by Puṇya and Pāpa (Merit and demerit). In the Bṛhadāraṇyaka Upaniṣad[3] a Smṛti is quoted.

This shows a contrast between Karma and Jñāna in so far as the former leads to bondage and the latter to emancipation. In another passage of the Bṛhadāraṇyaka Upaniṣad[4] there is an interesting account of the process of a man's dying. It is said that at that time all the senses become united. The top of the heart (Agra) is illumined and the soul goes out by that light; the door of exit being one of the following—Eye, Mūrdhā (head) etc. The ātmā leaves, the other prāṇas also leave. The ātmā is Savijñāna (सविज्ञान) i. e. has particular consciousness. Then it is said that it is followed by knowledge, work and past experience.[5]

1. Chāndogya Upaniṣad VII-1-6. सर्वेषु लोकेषु कामचारो भवति ।
2. Chāndogya Upaniṣad VIII-4.
3. Bṛhadāraṇyakopaniṣad II. 4-1—कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते । तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ।
4. Bṛhadāraṇyakopaniṣad IV. 4.
5. तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ।। Bṛhadāraṇyakopaniṣad 4. 4. 2.

The example of leech (जलौका) is given.[1] In this connection it is stated that as one does so one becomes. A good doer becomes a saint and an evil doer becomes a sinner. Merit is attained by good deeds whereas sin is attained by sinful deeds.[2] In this context an old Śruti is quoted according to which being attached, a man together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life,[3] he returns from that world to this for (fresh) work.

That the doctrine of Karma and its consequence received the most serious attention of ancient Indian thinker is evident from various contexts in the earlier Upaniṣads. In this connection we are reminded of *pañcāgnividyā* (पञ्चाग्निविद्या) as described in the Bṛhadāraṇyakopaniṣad[4] and Śatapatha Brāhmaṇa.[5] It is said that Śvetaketu Āruṇeya of Gautama Gotra went to Pravāhaṇa (Jaivali).[6] Pravāhaṇa asked the boy "Did your father teach you regarding a man's departure from this life.

(b) Do you know the Vyāvartana or the return ?

(c) Do you know the Vyāvartana of Devayāna and Pitṛyāna.

(d) Do you know why the other Loka is not filled ?

(e) In which oblation that is offered, the water becomes the voice of a person, rises up and speaks ?

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1. Bṛhadāraṇyakopaniṣad IV. 4.3. तद् यथा तृण जलायुका, तृणस्यान्तं गत्वा, अन्यम् आक्रमम् आक्रम्य आत्मानम् उपसंहरति, एवम् एवायम् आत्मा, इदं शरीरं निहत्य, अविद्या गमयित्वा, अन्यम् आक्रमम् आक्रम्य, आत्मानम् (उपसंहरति) ।
2. Bṛhadāranyakopaniṣad IV. 4.5—यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति । पुण्य: पुण्येन कर्मणा भवति, पाप: पापेन ।
3. Bṛhadāraṇyakopaniṣad IV. 4.6—तदेव सक्त: सह कर्मणैति. लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
4. Bṛhadāraṇyakopaniṣad VI. 2.
5. Śatapatha Brāhmaṇa.
6. Bṛhadāraṇyakopaniṣad VI.2.2—अनुशिष्टो नु असि पित्रेति, ओइम् इति होवाच।

(f) How is the fifth oblation Apah called *Puruṣa* ?

It shows that all the souls go out by the same path for a certain distance in the beginning and then they bifurcate.

The ceremonial end of 'Śvetaketu's' Vedic studies (Samāvartana) took place in the time but his father told him that he had given him anuśāsana. Pravāhaṇa said that anuśāsana means a knowledge of these secrets.[1]

1. In the first Vidyā the fire symbolises the other plane or heavenly plane (Dyuloka), Samit symbolises the Sun (Āditya), the smoke (Dhūma) is the symbol of the rays (Raśmayo), arcih (flame) stands for the day when the coals for the Moon (Candra) and the sparks (Visphuliṅga) for the intermediate stars (Nakṣatra).

The Devas i.e. the Prāṇas of the Yajmāna (in the form of Agni) offer oblation (Āhuti) of Śraddhā, subtle waters apa (Śraddhābhāvita) which are the pariṇāma of the Agnihotra oblation.

The result of the oblation is the birth of Somrāja.[2]

Śamkara says that these subtle waters are the intrinsic cause of Samavāyi. Agnihotra oblation entering into anupraveśa Dyuloka (heavens) begins to function as Candra.

2. The fire is Parjanya. The Samit is Vāyu. The smoke Abhra. The arci is Vidyut, the aṅgāra is the Aśani and Visphuliṅga is thundering.

In this fire of (Parjanya) the gods offer (the libation of) Soma the king. From this offering arises rain. (The result of this oblation is Varṣā).

3. In the third the fire is the earth (Pṛthvī) the fuel (Samit) is the air (Saṁvatsara), the smoke is the space (ākāśa), the flame (arciṣ), is the night (Rātri), coals (aṅgāra) are the quarters

1. The five Agnividyā may be thus described in a tabuler form. In each Agni vidyā there is Samid, Dhūmaḥ, arciṣ, aṅgāra, Visphuliṅga.

2. Śaṁkara quotes :—Śraddhā Vaḥ apo Śraddham eve araṇye praṇ ya pracalanti.

(Diśā) and the sparks are intermediate quarters (Avāntardiśā). In this fire the gods offer (the libation of) rain. From this offering arises food.

4. In the fourth the fire is man (Puruṣa), the fuel (Samit) is the speech (Vāk), breath (Prāṇa), the smoke, the tongue (Jihvā) the flame (Arciṣ), the eyes (Cakṣu), the coal (aṅgāra) and the ears (Śrotra) the sparks. In this fire the gods offer (the libation of) food ; from this offering arises semen.

5. In the fifth the fire is woman (Joṣā), the fuel is the sexual organ (Upastha), what invites (Nūpāśrayate) is the smoke, the vulva (Yoniḥ) is the flame (Arciṣ) the coals (aṅgāra) are what is done inside (Ahaṁkaroti), the sparks are the pleasures (Abhinavaprāya). In this fire the gods offer the libation of semen (retas). From this offering arises the foetus (Garbha).

The Krama or sequence is thus shown—Śradddhā, Soma, Varṣā and Retas–Garbha is then produced. Thus āpaḥ (Śraddhā) becomes converted into Puruṣaḥ in the fifth offering. The foetus (garbha) surrounded by vulva (Jarāyu) is enclosed in the membrane, having lain inside for nine or ten months or more or less, then comes to be born. It sleeps in the mother's Kukṣi (Udara) for nine or ten months and the birth takes place (Jāyate). The mother's Kukṣi (Udara) is filled with urine, faeces, Vāta, pitta and Śliṣma and so forth. The garbha is smeared with them. It is coated with vulva and impure pus. It is Lohitareta (लोहितरेत) and Aśucibīja (अशुचिबीज). It grows by by anupraveśa i. e. by interpenetration of rasa, food and drink taken by the mother. It is endowed with Śakti, Bala, Vīrya, Tejas, Prajñā and Ceṣṭā. It comes out by the door of yoni being Pitta. After birth it lives (Jīvati) till the term of its life (Āyu). Śaṁkara says—that Jīva lives in accordance with his Karma.[1] He moves about (gamanāgamanam) till the enjoyment of the fruits of his work (Karmakaraṇa) like the Kulālacakra of the potter. After the end of the term of life he disappears (preta).

1. Saṁkara—यावत् कर्मणा आयुः, तावत् जीवति ।

The Chāndogya text says that when he has departed, his friends carry him, as appointed, to the fire (of the funeral pile). From whence he came, from whence he sprang [1] Śaṁkara explains diṣṭa as Karmaṇā nirdiṣṭam paralokam preti (tha he goes to the other world in accordance with his own Karma). This is for the dead but if the person lives and is qualified for Vedic Karma or knowledge in that case Ṛtvigas take for Agni (harati) and his sons perform his antyakarma, his last rites.

The performer of Agnihotra according to Vedas attains the birth and death repeatedly. Sometimes he enjoys the joys of heaven having gone to the upper world and sometimes suffers in various ways in this mortal world. At last rites are performed in the fire from which he was born (came) in the order of Śrāddha etc. and other oblations.

In the Bṛhadāraṇyaka Upaniṣad,[2] we have a clear statement that the soul leaves one body and enters into another.

Accord ng to this statement a new birth takes place in a new body-it may be of the Pitṛloka (the world of manas), Gandharva-loka (the world of gandharvas), Devaloka (the world of gods), or Brahmaloka (the world of Brahma) It does not speak of human birth though it refers to Anyeṣāṁ Vā Bhūtānāṁ (अन्येषां वा भूतानाम्). It seems to me that it refers to birth in Paraloka (other world) and not re-birth as men on return.

From a study of the earlier Upaniṣads it seems that in that age there were two classes of householders (Gṛhastha)—those who were conversant with the secrets of Pañcāgni and those who were ignorant. The former knew that the birth of man is from fire i e. from Paraloka etc. Man is therefore of the essence of fire (Agni-svarūpa). The second class of householders had no

1. Chāndgyopaniṣad V. 9.2—तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो भवति ।

2. Bṛhadāraṇyakopaniṣad IV. 4,4 —
एवमात्मा इदं शरीरं निहत्याविद्यां गमयित्वाऽन्यन्नवतरं कल्याणतरं रूपं कुरुते । पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ।

knowledge of the Pañcāgni Vidyā but were devoted to the practice of sacrifices—Iṣṭāpūrta and Kāmyakarma. These people on death go to the Moon (Candra) along the path of smoke etc. (dhūmramārga).

As regards the Vaikhānasas who lived in the forests, it is said that they were not house-holders in the proper sense of the term but were Vānaprasthas. Over and above these there were Parivrājakas also. The Vaikhānasas and the Parivrājakas were worshippers and followed the path of Śraddhā, tapas, etc.

The knowers of the Pañcāgni lore, followed the bright path of ascent after death. As regards the Brahmacārins who are described as Naiṣṭhikas and having succeeded in the act of the sublimation of the vital energy (Ūrdhvaretas), they are said to depart from the life by what is usually described as uttaramārga, the northern path.

This northern path is called by Śaṁkara the path of Aryamā. These people will go together with the forefathers by the same path. The Upakurvāṇa Brahmacārins are required to have a full knowledge of the Vedas. When the acquisition of knowledge is complete they are at liberty to take any course and follow the rules and regulations guiding their path.

What leads to Uttara-mārga ? The Purāṇas and Smṛtis are in favour of the view that the so called Uttara-mārga is reserved only for those people who have succeeded in sublimating their sex-energy. So far as the Pañcāgni Vidyā is concerned Śaṁkarācārya holds that it is meant for the house-holder. This shows that all house-holders were not in possession of Pañcāgni Vidyā. In such cases the house-holders will be compelled to travel by Dakṣiṇa mārga. It is also held that over and above these who have a knowledge of the Pañcāgni Vidyā, those who have a direct knowledge of the Saguṇa Brahma also get the advantage of departure from the life of the right path (Uttaramārga).

From the above it is clear that house-holders may have the knowledge of the Saguṇa Brahma Vidyā or of the Pañcāgni

Vidyā. In both cases they are equally eligible for the right path. Śaṁkara quotes the Śruti according to which they (who are worshippers of Saguṇa Brahma)" attain the path of illumination whether their funeral rite is performed or not—by this indication they go through the right path.[1]

Śaṁkara says that Ūrdhvareta Brahmacārī (ऊर्ध्वरेत ब्रह्मचारी) goes by the Uttara mārga or by the right path. The other is impure (Apūta) on account of likes and dislikes consequent on a contact with f iends and enemies. Moreover he has Karma and adharma both.

(5)

KARMIC LAPS S AND THEIR EXPIATION

The law of Karma is by virtue of the nature a law of justification or of atonement. Pāpa in any of its forms implies a violation of the principle of equilibrium existing in the nature of man. The violation ha. usually its origin in will and ignorance and in some cases may be unconscious. The defect which ensues, disturbs the purity of man in his mental, physical and social aspects. The scriptures lay down rules for expiation of all offences committed. The code of purification and penances (Prāyaścitta) is an integral and very important part of history of Dharmaśāstra.

The Smṛtis, the Itihāsas and the Purāṇas contain an extensive discussion of the ways and means of removing the stain caused by the violation concerned. The principle of purification and its different ways form an important subject matter for Dharmaśāstra. Prāyaścitta is the most widely used term for a purifying penance but in the Jābāla Smṛti we have a synonym for it in the word Kalyāṇa.[2]

Aṅgira observes that prāyaḥ means Tapaḥ or penance and Citta means determination (Niścaya). This shows that the

1. अथ यदु चैवास्मि शव्यं कुर्वन्ति यदि च नार्चिषमेव,' इति लिङ्गादुत्तरेण ते गच्छन्ति ।
—Śaṁkara Bhāṣya of Chāndogya Upaniṣad V. 10. 1.

2. Cf. Prāyaścittaviveka, p. 10. 'कल्याणं प्रायश्चित्तम्'

meaning of Prāyaścitta is in a particular form of penance (Tapas) which may have been decided as a means to purification.[1]

Hārīta says Prāyaścitta destroys the accumulated evil (Aśubha) due to Aśubha.[2]

What is the cause of lapse referred to above on the part of man? The general view is that the lapse is caused by non-performance of what has been enjoined as the right and performance of what has been enjoined as wrong and non-control of the senses. This is the well known view of Yājñavalkya.[3]

An old Indian Scholar has tried to define 'Sin' as an act of wilful rebellion against or disobedience of some law supposed to be laid down by God or Revelation. It is opposition to the will of God manifested in an authoritative work or at least failure to abide by the regulation contained therein.[4]

The general trend of religious and spiritual thinker is that the force of Karma as a rule is bound to fulfil itself Gautama in his Dharmasūtra[5] refers to this fact by saying-that Karma is not destroyed which implies the indistinctibility of Karma. This means that a man cannot get rid of his Karma except through the experience of its consequences. The Śatapatha Brāhmaṇa[6] seems to confirm this truth. Āpastamba in a similar strain holds

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1. Prāyaścittaviveka, p. 2
   प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते ।
   तपो निश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥
2. Prāyaścittativeka p. 3
   प्रयतत्वाद्वोपचित्तमशुभं नाशयतीति प्रायश्चितम् ।
3. Prāyaścittaviveka, p. 6.
   विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।
   अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥
4. Kane, History of Dharma Śāstra, Vol. IV. p. 1.
5. Gautama Dharma sūtra 19th Adhyāya, 6th Sūtra.
6. Śatapatha Brāhmaṇa, V. 2.7.27

that actions done in a previous life do reach the perpetrator without mistake.[1]

A close study of the Vedic and post-Vedic works (ṛutis and Smṛtis) reveals the fact that though transgression of law is punishable un-der law, the law in its general spirit of graceful fulfilment offer certain constructive suggestion, the practical acceptance of which may be partially or wholly under the consequence of an evil action. Some of these suggestions refer to mental action and some to physical action and in the latter case some refer to vocal or some to direct bodily activities and others to action performed through the body.

ON THE MENTAL SIDE

The most important mental action is the active spirit of repentance (Anutāpa, Paścātāpa) for the sin committed. Manu[2] Viṣṇudharmottara,[3] Brahmapurāṇa,[4] Viṣṇupurāṇa,[5] prāyaścita-viveka,[6] and other greater works lay great emphasis on Anutāpa as the most important factor. Aṅgira holds that constant repentance for the sins committed followed by a course of Prāṇāyāma is a way to purification. In the case of repentance it may be noted that according to Manu thereare two successive stages in this act—

(a) Repentance which produces freedom from sin and

(b) Purification which is caused by the resolution to abstain from the sin in future.[7]

According to Aṅgira[8]

1. Āpastamba Dharmasūtra II. I. 2. 7.
   Chāndogya Upaniṣad III. 14. I.
   Bṛhadāraṇyakopaniṣad IV. 4. 5.
2. Manu II. 229-230.
3. Viṣṇudharmottara II. 73. 131-232.
4. Brahmapurāṇa 210-5.
5. Viṣṇupurāṇa II. 6 to 40,
6. Prāyaścittaviveka p-30
7. Aparārka on Yājñavalkya p. 1231 says that paścātāpa etc. entail small Kleśa while Prāyaścitta means much trouble.
8. Aṅgira त्रिकर्मणा तप्यमानः पापात् विप्रमुच्यते ।

Yama says that Paścātāpa (Repentance) Snāna (Bath) and Nivṛtti are the three phases.[1]

Prāyaścitta Prakāśa holds that repentance makes the sinner fit to receive penance. The two are not alternatives. For this reason Yama says that repentance and cessation to repeat the act are merely the Aṅgas of Prāyaścitta and do not constitute Prāyaścitta itself.

ON THE VOCAL SIDE

(a) Confession—Regarding confession we read in the Āpastamba Dharma Sūtra[2] that the guilty person has to disclose his misdeeds while begging for alms to support himself. The guilt here is that of an Abhiśasta, unjustly forsaking one's wife or murder of a learned Brāhmaṇa. In case of a Brahmacārin having his sex intercourse he was to confess his guilt while begging at some houses.[3]

Regarding confession Śatapatha Brāhmaṇa says[4] that when the sin is confessed it becomes less since it becomes truth. The confession is before God (i. e. Agni) and men (i. e. priests) to restore one to Divine forgiveness.

In Christianity we find the value of repentance recognised as an important factor in the remission of sin.[5]

(b) Recitation of Vedic texts for purification or japa of the Gāyatrī Mantra.

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1. Aṅgira Smṛti पश्चातापनिवृतिश्चस्नानञ्चाङ्गत्रयोदितम् ।
2. Āpastamba Dharma Sūtra (1.9.24.15 ; 1.10.28.19, and 1 10.29.1) e. g.
3. Gautama Dharma Sūtra 23.18, Manusmṛti 11.122.
4. Śatapatha Brāhmaṇa 11.5 2.20
5. The New Testament Thomas Nelson and Sons New York. Luke 15 "Even so, I tell you, there will be more joy in Heaven over one sinner who repents than over ninety nine righteous persons who need no repentance". "Even so I tell you, there is joy before the angels of God over one sinner who repents". Epistor of John 1-9. If we confess our sins, He is faithful and just to forgive our sins and cleanses us from unrighteousness.

PHYSICAL

(a) Tormenting the body and other austerities.
(b) Constant Prāṇāyāma.
(c) Offering sacrifices and making gifts.
(d) Fasting

Gautama[1] holds Upavāsa (fasting) as a means of removing sin. He[2] regards fasting (Anāśaka) as a tapas. Haradatta[3] calls Upavāsa equal to Bhakta tyāga[4] (renunciation of boiled rice).

(6)

From a careful study of the history of different religions, it would appear that the idea of sin has not been always and everywhere the same. Differences occur according to age, caste and religion. Sin was transferrable from one man to another through saṁsarga or contact in association. Bṛhaspati[5] or Vṛddha Bṛhaspati according to Mitākṣarā refers to nine kinds of contacts[6] in which transfer of sin is said to be effected.[7]

These nine contacts are : —

(1) Ekaśayyā (एकशय्या)—occupying the same bed.
(2) Ekāsanam (एकासनम्)—occupying the same seat.
(3) Ekapaṅktiḥ (एकपंक्तिः)—taking food in the same row with the sinner.

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1. Gautama Dharma Sūtra 19.12.
2. Gautama Dharma Sūtra 19.16.
3. Gautama Dharma Sūtra 19.15.
4. Regarding Upavāsa, see Kane IV pp 52-54
5. Bṛhaspati—एकशय्यासनं पंक्तिभाण्डपक्वान्नमिश्रणम् ॥ याजनाध्यापने योनिस्तथा च सहभोजनम् ॥ नवधा सङ्करः प्रोक्तो न कर्त्तव्योऽधमैः सह ।
6. The contact may be threefold according to intensity, the most intense being Yonisambandha, (Sexual intercourse), Srauva. (making the sinner a priest) Maukha (Teaching or learning Vedas), the intermediate ones being- using the same vehicle, seat, bed, or cover-let, eating in the same row and learning the Vedas together. The lowest is varied- intimate talk, touching.
7. Bṛhaspati Smṛti Vide No. 5. P. 36.

(4) Bhāṇḍamiśrānnam (भाण्डमिश्रान्नम्)—Cooking food in the same cooking pot.

(5) Pakvānamiśrānnam (पक्वान्नमिश्रान्नम्)—Partaking of food produced by the sinner.

(6) Yājana (याजन)—Being the sacrificial priest of the sinner.

(7) Adhyāpana (अध्यापन)—being the Veda teacher of the sinner or employing the sinner as a Vedic teacher.

(8) Yoniḥ (योनिः)—Sexual intercourse.

(9) Sahabhojana (सहभोजन)—taking food in the same pot.

According to Parāśara[1] sins are transferred from man to man in different ways.

The codes are inclined to think, that the intensity of sins differ in different yugas due to different causes—that is why while in the Kṛta yugas speaking with a Patita (पतित i.e. fallen one) involved sin, in the next age Treta (त्रेता) sin was caused by touching him, in Dvāpara (द्वापर) sin arose only for taking food in his house while in the present Kali age sin appears only when a sinful act is actually committed.

There are some peculiar ideas regarding sin. It is said in Taittirīya Brāhmaṇa[2] that the asuras shaved the part on the head first, then moustaches downward and last of all armpits. Therefore they went down face bent downwards and were defeated. Gods first shaved the armpit, then the moustaches and then the hair on the head. On this is based the question of threefold food in the same vessel, eating food at his house, receiving a gift from him

Vapana (वपन) i. e. shaving is threefold—
(1) Daiva (दैव), (2) Āsura (आसुर) and (3) Mānuṣa (मानुष). The Āsura method is condemned, the Daiva method is ordained.

1. Parāśara Saṁhitā XII-79.
2. Taittirīya Brāhmaṇa I.5 6.1-2 देवा वै यथादोऽकुर्वत तदसुरा अकुर्वत । तेऽसुरा ऊर्ध्वं पृष्ठेभ्यो नापश्यन् । ते केशानग्रेऽवपन्त । अथ श्मश्रूणि । अथोपपक्षौ । ततस्तेऽवाञ्च आयन् । पराभवन् । यस्यैवं वपन्ति । अवाङेति (१) अथो परैव भवति । अथ देवा ऊर्ध्वं पृष्ठेभ्योऽपश्यन् । ते उपपक्षावग्रेऽवपन्त । अथ श्मश्रूणि । अथ केशान् । ततस्तेऽभवन् । सुवर्गं लोकमायन् । यस्यैवं वपन्ति । भवत्यात्मना । अथो सुवर्गं लोकमेति ।

Shaving at three places is forbidden– Kakṣa (कक्ष), Upastha (उपस्थ) and Śikhā (शिखा). There are elaborate rules on Vapana (वपन) and Muṇḍana (मुण्डन).

CLASSIFICATION OF SINS

In different ages and owing to different social conditions the classification of sins and the conception of its relative gravity have varied considerably.

In the use of penances, however, there is an option. It is said[1] that whatever sins are committed equivalent to Bahamahatyā, and remain the same under the lock of hair, I cut that very tuft of hair.

The Chāndogya Upaniṣad[2] cites a verse from an earlier authority stating that five great sinners are those who steal gold, drink wine (Surā), violate the Guru's bed, murder a Brāhmaṇa and who associates with any of the above four.

They represent the condition of a very early age—much anterior to the age of Chāndogya. In later times but still in the post Vedic period we have the evidence of Āpastamba, Baudhāyana, Gautama and others.

Āpastamba Dharma Sūtra[3] divides sins into two classes— Patanīya (पतनीय) and Aśucikara (अशुचिकर) i. e. those which cause a man to lose his caste and which makes a man simply impure. As to which offences are patanīya and which cause imrity only, opinions naturally differ. Baudhāyana speaks of three kinds of sins namely Patanīya, Upapātaka and Aśucikara.[4] Vasiṣṭha speaks of three kinds of sins—namely Ena, Mahāpātaka and Upapātaka.[5] Evidently there is no generel agreement regard-

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1. यानि कानि च पापानि ब्रह्महत्या समानि च, केशानाश्रित्य तिष्ठन्ति, तस्मात् केशान् वपाम्यहम् ॥

2. Chāndogya Upaniṣad 5.10.9— 3. Āpastambīya Dharmasūtram I 7.21.7-19

4. Baudhāyana Dharmasūtra II.I 40-50 5. Vaiṣṭha Dharma Sūtra 1.19-23

-ing the names of sins. Viṣṇu and Kātyāyana refer to nine and five kinds of sins respectively.[1]

GENERAL PRINCIPLE OF KARMA

The consequences of Karma are inevitable. Every cause has its effect. It is a natural law and cannot be challenged in ordinary course or life. The Dharmasūtras, Upaniṣads and Purāṇas are living testimony to this effect. Gautama in his noted Dharmasūtra[6] says that deeds do not perish. Śaṅkara[2] refers to this in his commentary on Brahmasūtra. Mārkaṇḍeya Purāṇa[3] says that man is not free from good or bad deeds without enjoying the fruits thereof. Bhaviṣya Purāṇa[4] says in a positive tone that a sinful deed, done and not enjoyed the fruits thereof, does not get destroyed even for hundred Kalpas. Essentially one should perform Prāyaścitta. This is based on Śatapatha Brāhmaṇa.[5] The Bṛhadāraṇyakopaniṣad[6] emphatically remarks that a man becomes whatever he practises and in the way he behaves. A doer of good deed becomes good and that of bad deed becomes bad. According to some a man is desirous by nature; his desires make him to determine and decide accordingly. Whatever he decides to do, accordingly he gets the fruit. The Chāndogya Upaniṣad makes us to understand that whetever a man does in this world, seeds

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5. Kātyāyana—महापापं चातिपापं तथा पातकमेव च। प्रासङ्गिकं चोपपापमित्येवं पञ्चको गण इति ॥ Mitākṣarā on Yājñavalkya III. 342 Viṣṇu dharmasūtra 33.3-5

6. Gautama Dharma Sūtra 19.5—नहि कर्म क्षयिते। Masakari (Bhāṣyakāra on Dharmasūtra) Quotes Śaṁkara—
यथा पृथिव्यां बीजानि रत्नानि च पयोनिधौ। एवमात्मनि कर्माणि तिष्ठन्ति प्रभवन्ति च ॥

7. Brahma Sūtra IV.1-13 Śaṁkara Bhāṣya "स्मरन्ति च 'नहि कर्माणि क्षीयन्ते' इति"

8. Mārkaṇḍeya Purāṇa (XIV.17) नहि भोगात् ऋते पुण्यं पापं च कर्म मानवं परित्यजति। भोगात् च पुण्यापुण्ये निबोध मे।

9. Bhaviṣya Purāṇa XIX. 27 says :—तस्मात् कृतस्य पापस्य प्रायश्चित्तं समाचरेत्। नाभुक्तस्यान्यथा नाशः कल्पकोटिशतैरपि।

10. Śatapatha Brāhmaṇa V 2.2-27

11. Bṛhadāraṇyakopaniṣad IV.4.5

of those very deeds are ingrained in the doer and when he leaves this world, as a resultant of his previous deeds he is reborn accordingly.[1] Kaṭhopaniṣad allots the next birth according to the Karma of the person concerned.[2]

EXPIATION

We now proceed to discuss the question of expiation. There are various opinions regarding expiation. According to some as a general rule, Karma—good or bad—cannot but have its effect. Hence expiation is useless, But according to some expiation should be performed to remove the effect of sins.[3] Again, some are of the view that expiation can destroy the efforts of sins that are not committed intentionally. Manu and Yājñavalkya also confirm this view.[4] In case of sins which are intentional or committed with knowledge there are diverse opinions.[5] The sins committed intentionally are said to be worthy of being made free of results by performing various expiations according to Manu.[6]

The sum and substance of Smārta view is that in case o intentional sins, expiation enables intentional sinners to become fit for association with people in society.[7] Beyond that the experience of hell-suffering cannot be averted in case of intentional

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1. Chāndogya Upaniṣad 3-14.1 अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥१॥
2. Kaṭhopaniṣad II.57 योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
   स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥
3. Gautama Dharma Sūtra 3.1 3-6.
4. Manusmṛti XI.45.
5. Yājñavalkya Smṛti III, 226
6. Vasiṣṭha Smṛti 22. 2-5; 20-1, 2
   Manusmṛti XI. 46-
7. Yājñavalkya Smṛti III-226.
   प्रायश्चित्तैरपैत्येनो यदज्ञानकृतं भवेत् ।
   कामतो व्यवहार्यस्तु वचनादिह जायते ॥

sins. There is a story in that Vedic literature that[1] Indra consigned some Yatis to dogs or wolves (Śālavṛkas). To mitigate the effect of the sin he had to perform the Upahavya rite to get rid of the sin. In this matter, Aṅgirasa is of opinion that in case of intentional sin, the penalty is double.[2]

Various Prāyaścittas are prescribed in the Śāstras. Some are named and described here.

Aghamarṣaṇa[3]—it removes all sins. The hymn is to be recited thrice in the day being immersed in water for a bath. This brings the same result as bath after Aśvamedha. According Yājñavalkya,[4] aghamarṣaṇa hymn is to be recited for three days. According to Prāyaścitta-Sāra,[5] three days' fast is prescribed in accordance with Aghamarṣaṇa Vrata. The sinner has to stand up by day and sit up by night. At the end a milch cow is to be donated.

Kṛcchra—Numerous penances go under this name in its varieties, viz. Kṛcchra-Saṁvatsara, Atikṛcchra, Āgneya Kṛcchra, Ardhakṛcchra, Jalakṛcchra, Tapa Kṛcchra, Tilapuruṣa Kṛcchra, Dadhi Kṛcchra, Dhanda Kṛcchra, Devakṛcchra, Patrakṛcchra, Pādonakṛcchra, Balakṛcchra, Mohatapatakṛcchra, Maitrakṛcchra, Yājñakṛcchra, Vyāsakṛcchra, Suvarṇakṛcchra and Saumya-Kṛcchra.

Details of some Kṛcchras —

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1. Taittirīya Saṁhitā VI. 2. 7.5
   Kāṭhaka Saṁhitā—VIII. 5.
   Aitareya Brāhmaṇa 35.2
2. Parāśaramādhava, Prāyaścita Kāṇḍa, Aṣṭama Adhyāya, Ist verse—in its commentary Aṅgira is quoted by Parāśara P. 15n—
   अङ्गिरास्तु कामकृतस्य द्विगुणं व्रतमाह—"अकामतः कृते पापे प्रायश्चित्तं न कामतः स्यात्त्वकामकृते यत्तु द्विगुणं बुद्धिपूर्वके—इति ।
3. Prāyaścita Prakāśa—therein Aṅgira is quoted—
   अस्ति निषिद्धक्रियाजन्यं पापं तन्नाशकत्वं तु प्रायश्चित्तस्य । 8. R. V.X 190. 1-3.
4. Yājñavalkya Smṛti III. 301.
5. Prāyaścitta Sāra P. 199.

1. **Kṛcchra-Saṁvatsara**—According to Āpastamba Dharmasūtra[1] in this Kṛcchra, Kṛcchras are undergone continuously in a cycle for one year.

2. **Atikṛcchra**—According to Manu, an observer of Atikṛcchra Vrata should take one morsel of food in the mornings for three days, in the evenings for three days and for three days eating one morsel got without asking for it and should fast for three days.[2]

On the other hand Yājñavalkya prescribes the eating of just as much food as would fill the hand and not merely one morsel.[3] Baudhāyana Dharma Sūtra supports the view of Manu.[4] According to Manu, the sin of killing a Brāhmaṇa is expiated by the performance of atikṛcchra penance.[5] Gautama Smṛti says that Atikṛcchra is the penance for all sins except Mahāpātakas.[6]

3. **Kṛcchra-Saṁvatsara**—In this penances are performed ceaselessly for one year.[7]

Kṛcchrāti-Kṛcchra—According to Gautama Smṛti[8] in this only water is taken on those days on which food is allowed and that this penance makes a man free from all sins. Yājñavalkya[9] prescribes the diet of milk alone for 21 days. According to Manu[10] Kṛcchrātikṛcchra should be performed as an expiation for drawing the blood of a Brāhmaṇa by beating him with a stick.

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1. Āpastamba Dharmasūtra 1-9-27-8.
2. Manu XI. 213.
3. Yājñavalkya Smṛti III. 319.
4. Baudhāyanadharmasūtra 4. 5. 8.
5. Manu Smṛti XI Adhyāya
6. Gautama Smṛti XXVII
7. Āpastamba Dharma Sūtra 1, 9. 27, 8
8. Gautamasmṛti 27
9. Yājñavalkya Smṛti III. 320
10. Manusmṛti XI, 208

Gomūtra Kṛcchra—According to the Prāyaścitta Sāra,[1] a cow should be fed to satiety with grains of wheat mixed with barley and then the expiator may collect the Yava grains that are to be found in her dung and drink the gruel of those Yavas cooked in cow's urine.

Āgneya Kṛcchra—If a man subsists for twelve days on sesame alone that is āgneya kṛcchra.[2]

Ardhakṛcchra—According to Āpastamba Dharma Sūtra Ardhakṛcchra is to take food only once in the day for one day, only once in the evening for one day, taking food for two days without asking for it and completely fasting for two days.[3]

Tapta Kṛcchra—According to Manu a Brāhmaṇa should take hot water alone for three days, hot milk alone for three days and hot air alone for three days. One should bathe once a day.[4] According to Yājñavalkya in Taptakṛcchra, an expiator takes hot milk, hot ghee and hot water, for one day each and observes a total fast on the fourth day.[5] Parāśara Smṛti, Atri Smṛti and Brahmapurāṇa speak about this Kṛcchra, viz. hot water, hot milk and hot ghee should be six palas, three palas and

1. Prāyaścitta Sāra, p. 187
2. Agni Purāṇa 171.14—तिलैर्द्वादशरात्रेण कृच्छ्रमाग्नेयमार्तिनुत् ।
3. Āpastamba Smṛti IX Adhyāya
4. Manusmṛti XI. 214
5. Yājñavalkya Smṛti III. 317

   Atri Smṛti Verses 122-123

   Śaṁkha Smṛti, XVIII : 4

   Parāśarasmṛti IV Adhyāya, 7

   Baudhāyana, Dharma Sūtra IV. 5. 10

   Brahmapurāṇa—

   तप्तकृच्छ्रव्रतं कुर्वंस्त्र्यहं सायं पिबेच्छुचिः ।
   षट्पलानि सुतप्तस्य तोयस्य सुसमाहितः ॥
   प्रभाते त्रीणि दुग्धस्य सुतप्तस्य पिबेत्त्र्यहम् ।
   पानं घृतस्य तप्तस्य मध्याह्ने त्रिदिनं पिबेत् ।
   वायुभक्षस्त्र्यहं चान्यं निर्दहेत् पातकं द्विजः ॥

one pala respectively. The Brahmapurāṇa adds that water, milk and ghee are to be taken respectively in the evening, morning and noon.

Tulāpuruṣa Kṛcchra—According to Yājñavalkya, taking of oil cake for three days, the foamy Scum of cooked rice for three days, butter milk, barley and water each for three days constitute Tulāpuruṣa Kṛcchra.[1] Atri[2] also supports the view of Yājñavalkya. According to Śaṁkha Smṛti,[3] oil-cake, the foamy scum of cooked rice, butter-milk, water and barley meal are to be taken each respectively on one day, followed by a fast on the next day.

Saumyakṛcchra—According to Yājñavalkya[4] this penance lasts for six days, in the first five of which one subsists in succession upon oil-cake alone, foamy scum of boiled rice alone, butter milk alone water alone and saktus alone and on the second last day a total fast is observed.

Sāntapana—Lasts for two days. On the first the sinner drinks together cow's urine, dung, curds, milk, ghee and Kuśā water. On the second day he observes total fast.[5] According to Yājñavalkya Mahā Sāntapana penance consists in drinking separately for six days in succession. The six ingredients mention-ed above and fasting on the next day (i. e. it lasts for 7 days).[6] Mahāsāntapana is also said to last for twenty-one days.[7]

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1. Yājñavalkya Smṛti III. 322.
2. Atri Smṛti 126-127
3. Śaṁkha Smṛti—XVIII. 4
4. Yājñavalkya Smṛti—III. 321
   Atri Smṛti. 126
5. Manu XI.212
   Yājñavalkya Smṛti III. 314
   Baudhāyana Dharma Sūtra—IV. 5. 11
   Atri Smṛti—115
6. Yājñavalkya Smṛti—III. 315
   Atri Smṛti—126
7. Baudhāyana Smṛti—IV. 5. 16

Brahmakūrca—The sinner fasts on one day and on the next day mixes up the pañcagavyas with Vedic mantras and drinks with mantras.[1]

Regarding details we may note[2] —

Gomūtra to be taken with Gāyatrī[3]
Gomaya to be taken with the mantra Gandhadvāram[4]
Milk with Āpyāyasva[5]
Curds with Dadhikrāvāṇo[6]
Ghee with Tejosi[7]
Kuśā water with devasya tvā[8]

Prāyaścitta Viveka quotes Jābāla and cites another view regarding Brahmakūrca.

Total fast for the whole day and night, particularly on a full moon day and then drinks Pañca Gavya the next morning.[9]

Cāndrayāṇa-It is an old penanace. According to **Baudhāyana** Dharma Sūtra,[10] it is of two kinds—Yavamadhya and Pipīlikā-

1. Vijñāneśwara's commentary on Yājñavalkya III. 314—
2. Śaṁkha is quoted in Prāyścittaviveka p. 515 and he defines Brahmakūrca Vrata as follows :

 गायत्र्यादाय गोमूत्रं गन्धद्वारेति गोमयम् ।
 आप्यायस्वेति वै क्षीरं दधिक्राव्णेति वै दधि ॥
 तेजोऽसीति घृतञ्चैव देवस्य त्वा कुशोदकम् ।
 गोमूत्रभागस्तस्यार्द्धं शकृत् क्षीरस्य च त्रयम् ॥
 द्वयं दध्नो घृतस्यैकमेकञ्च कुशवारिणः ।
 ब्रह्मकूर्चमिदं नाम व्रतं सर्वाघसूदनम् ॥

3. Ṛgveda III. 62.10
4. Taittirīya Āraṇyaka X.1
5. Ṛgveda 1.91.16
6. Ṛgveda IV.' 9.6
7. Vājasaiyasaṃhitā—22.1
8. Vājasaneyi Saṃhitā 22.1. Aitareya Brahmaṇa 37.3.
9. Jābālasmṛti—

 अहोरात्रोषितो भूत्वा पौर्णमास्यां विशेषतः ।
 पञ्चगव्यं पिबेत् प्रातर्ब्रह्मकूर्चविधिः स्मृतः ॥

10. Baudhāyana Dharma Sūtra—III. 8.33

madhya. Prāyaścitta Viveka quotes Jābāla[1] and counts Cāndrāyaṇa of five types—

1. Yavamadhya 2. Pipīlikā madhya 3. Yaticāndrāyaṇa, 4. Sarvatomukha and 5. Śiśucāndrāyaṇa.

It is a penance par excellence. When no specific name is mentioned, we may take as Cāndrāyaṇa.[2] It destroys all sins.[3] When it is performed for a year, it becomes the instrument for accumulating of merit.[4] According to Gautama Smṛti,[5] Kṛcchra, atikṛcchra and Cāndrāyaṇa, are penances for all sins. When done collectively grave sins are purified and when done separately lesser sins are purified.

Yavamadhya Cāndrāyaṇa is defined as follows—

Śuklapratipadā (the first day of the bright half of a month)- To take only one morsel of food.

Śuklapakṣadvitīyā—To take only two morsels of food viz. on each day to go on increasing one mouthful till on the pūrṇamāsī fifteen morsels are taken.

Kṛṣṇapakṣa pratipadā—Fourteen morsels are taken which are reduced by one on each succeeding day. On the fourteenth of the dark half only one morsel is eaten and on the Amāvasyā there is a complete fast. This is called Yavamadhya because at the outset and at the end, less food is taken and in between i. e. on Pūrṇimā much food is taken. Barley (Yava) is thin at two ends and thick in between, hence the term Yava-madhya[6] is appropriate.

In case the Vrata is begun on the first tithi of the dark half, one morsel is reduced on the first day i. e. 14 morsels are taken

1. Prāyaścitta Viveka—P. 517
2. Yājñavalkya Smṛti III 326.
3. Manusmṛti—XI 221—
4. Gautama Smṛti 28.
5. Gautama Smṛti 19
6. Manu XI 217

on the first day and every day one morsel is reduced till on 14th day one morsel is taken and on Amāvasyā a complete fast is observed. On the first day of the bright half one morsel is taken i. e. goes on increasing one morsel each day till on the fifteenth (on Pūrṇamāsī) fifteen morsels are taken. Here in between nothing is taken and the largest number of morsels are taken in the beginning and at the end. Hence it is named Pipilikāmadhya[1] There are different views regarding Cāndrāyaṇa.[2]

According to Yājñavalkya, taking of 240 morsels during a month is known as Cāndrāyaṇa Vrata.[3]

The entire course of self-purification by penance is worth consideration. Certain principles have to be involved. Leaving aside confession, repentance, gifts, prāṇāyāma, Mantrajapa and other gentle means of self purification and coming down to actual penance, certain principles seem to be involved. Fast is an important factor, so also Vedic mantra. Pañcagavya is a very notable factor.

Non-performance of Prāyaścitta—What will happen to a grave sinner who has not gone through the prāyaścitta rite? Such a man is said to suffer torments in hells and is afterwards born as an insect or lower animal or a tree due to his sins still left over. If born as a man he is afflicted with diseases or defects. Such cases are described to great length in works dealing with Karmavipāka.[4]

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1. Yājñavalkya III. 323—
   Manu XI. 21—
2. Vide Haradatta on Gautama 27.12-15
3. Yājñavalkya Smṛti III. 324 |
4. This shows that a man with grave sins bears some signs for seven births. A person with Upapātaka bears these signs after five births, and a person with sins for three births, so for as details are concerned we may not find a consensus of opinion, but the belief of the existence of causal relation between a particular disease or a particular animal and the particular sin in earlier human life is persistant.

In the post-Vedic era, discourses are found in many works on Smṛtis and Purāṇas. Śatātapa's works on Karma Vipāka is very well known. There was a wide-spread belief that diseases were the result of sins. Leprosy, Tuberculosis, Malaria, Dysentery, Kidney trouble, stone in the bladder, cough, Fistula are due to sins in previous lives. Many Smṛti-works have been written on birth as lower animals, often due to some sins in previous lives. The study of Purāṇas may be useful to live a present life in a successful manner.

Post-mortem state of soul—Heaven and Hell.

In the course of our survey of the Vedic and post-Vedic literature, with a view to find out the ways of Karmas in its diverse aspects, as was believed in ancient India to which the above literature testifies, we now proceed to ascertain the ancient Indian thought of the movement of the soul after its separation from the human body on death. Belief in heaven and hell is found almost in all religions of the world. Virtue leads to heaven and sin drives one to hell. There is also a belief in transmigration which means rebirth in the world in another body. The two beliefs may be distinct and independent or both may co-exist.

The general belief in ancient and medieval countries is that immortal element in man survived. The virtuous go to heaven and the sinful to hell In early days there was also a belief in transmigration and rebirth. This belief was shared in ancient Greece by famous thinkers like Pindari, Plato, Heredotus and others.

SVARGA OR HEAVEN

There are descriptions of heaven in early Vedic literature.[1] These are repeated in subsequent works of the ancient age.

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1. The Ṛgveda and and the Atharvaveda supply us with the information about heaven. ere are three heavens :

Ṛgveda : I.35.6 ; VIII. 5.8 ; VIII. 41.9 ; IX. 113.9.

The Katha Upanişad[1] says that in heaven there is no suffering at all and there is no particular perpetual joy. We hear of numerous mansions in heaven, each belonging to a particular god. The attainment of heaven is due to dāna or Upāsanā.[2] Heavenly life is full of joys and delights. One has all his desires fulfilled[3] Immortality (अमृतत्व) is obtained. Thus the Kauşītaki Upanişad[4] refers to the different heavenly zones to Agni, Vāyu, Varuņa Āditya, Indra, Prajāpati, Brahmā and refers to divine nymphs, garlands, collyrium, powder and fragrant powder for the use of denizens. The denizen in heaven has all his desires fulfilled.[5] According to the Rgveda there is immortality in heaven. There king Vaivasvata dwells. There the sun is confined that never sets. There the Divine waters flow [6] A sage attains immortality, enlightenment, familiarity with gods and are sure of not being harmed by enemies.[7] Heaven is said to be equal to the abode of Yama. The sound of flutes and of songs resounds there. Those who perform sacrifices and practise penances go to heaven.[8] According to the Atharvaveda, it is stated that in the heavenly world the bevies of Women are the denizens of heaven. People get many edible plants and flowers. There are ponds of ghee, streams of milk and honey. Wine flows like water and lotus lakes surround the denizens. The meritorious alone are entitled to enjoy the delights of the heaven, free from diseases whatsoever.[9] According to Brahma-sūtra[10] the lord of Brahmaloka was Hiraṇyagarbha. In another context,

1. Katha Upanişad I. 12
2. Ṛgveda 1.125.5
3. Ṛgveda IX. 113.11
4. Kauşītaki Upanişad I. 2-4.
5. Ṛgveda IX. 113. 11
6. Ṛgveda IX, 35.8
7. Ṛgveda VIII. 47.3
8. Ṛgveda X. 135.7
9. Athervaveda IV. 34. 2 and 6
10. Brahma Sūtra 4.3.4

the Bṛhadāraṇyakopaniṣad[1] speaks of the spheres of loka of man, gods and devas and says that the sphere of the gods is the best. According to the Ṛgveda, on account of liberal gifts people resort to heaven and reside there as bright stars or go to the sun and become immortal.[2]

Bodily transference to heaven—

According to the Taittirīya Saṃhitā[3] offering the adābhya cup in Jyotiṣṭoma results in stay in heaven while still living in this world. Taittirīya Brāhmaṇa[4] records that those who offer sacrifices become shining stars in the firmament. The Śatapatha Brāhmaṇa[5] is an evidence to the fact that a sacrificer is born in the heaven with his entire body.

Heavenly bliss—

According to the Bṛhadāraṇyakopaniṣad, joys of the worlds of gods are hundreds of times more delightful than those of the mortal world.[6]

Heaven not a place—

There are various opinions whether Svarga means a place or it means anything other than a place. On Jaimini Sūtra, Śabara,[7] first puts forward the idea that Svarga implies in popular language such dravya as fine silken clothes, sandalwood paste and young damsels only sixteen years old. It also means a place where there is neither heat nor cold, neither hunger nor thirst, neither distress nor fatigue, and where only men of good deeds can reach. Śabara, later, himself refutes the view and accepts the primary meaning of the word Svarga as joy or delight and not a thing which brings joy.[8]

1. Bṛhadāraṇyakopaniṣad I.5.16
2. Ṛgveda X. 107.2
3. Taittirīya Saṃhitā VI. 6. 9. 2.
4. Taittirīya Brāhmaṇa I. 5. 2.5–6
5. Śatapatha Brāhmaṇa XI.1.8.6.
6. Bṛhadāraṇyakopaniṣed 4.3.32
7. Śabara on Jaimini Sūtra VI. 1. 1
8. Śabara on Jaimini VI. 1. 2
   Also see Kaṭhopaniṣad 1.12
   Vide also Taittirīya Upaniṣad II.8

Hell—

There is no clear mention of Naraka (hell) as such in the Ṛgveda. There is an indirect reference to it in some places.[1] Indra and Soma are called upon to strive down the evil doers into bottomless darkness.[2] Indra is implored by the sage to send down into darkness whoever attacks him and his disciple.[3]

In the Atharveveda[4] there is a reference to 'Naraka loka'. In the Vājasaneyisaṁhitā,[5] the Vīraha is relegated to naraka The Śatapatha Brāhmaṇa[6] finds reference to torments of hell, viz. men cutting upto the limbs of others one for crimes committed. According to the Taittirīya Āraṇyaka [7] there are four narakas namely Visarpin, Avisarpin, Viṣādin and Aviṣādin in the South-east, South-west, North-west and North-east.

The Kauṣītaki Brāhmaṇa[8] gives us the idea that a man in this world eats the flesh of beasts, in the same manner, in the next world, the beasts eat men.

Naraka not a place—

In ancient India, people believed that heaven and hell are not places. According to Gautama, heaven is in speaking truth and hell is in telling lies.[9] According to Gautama[10] sages of the past are of the opinion that Naraka is nothing more than this loss of capacity and of the fruits of good acts. The commentator Haradatta[11] remarks that Gautama's own view is that Naraka is a particular place where man has to dwell solely in distress and sorrow. Thus opinions differ whether Naraka or Svarga was a place or not. Some regard Naraka as a place and others do not believe in the idea.

1. Ṛgveda IV. 5. 5
2. Ṛgveda VII. 104 .2
3. Ṛgveda X. 152.4
4. Atharvevada XII. 4. 36
5. Vājasaneyisaṁhitā XXX 5
6. Śatapatha Brāhmaṇa XI. 6.1.4
7. Taittirīya Āraṇyaka I. 19
8. Kauṣītaki Brāhmaṇa XI.3
9. स्वर्गः सत्यवचने विपर्यये नरकः ॥ 13.7.
10. Gautama Dharmasūtra 21.4-6
11. स्वमतं तु विशिष्टे देशे दुःखैकतानस्य वासो नरक इति ॥

Narakas in the Smṛtis—

Smṛtis deal with narakas. An attempt has been made to give the names of these Narakas in a tabular form that are found in different Smṛtis. The names of Smṛtis are given below:—

S. No.	Name of Smṛtis	Name of Narka
1.	Manu & Yājñavalkya	Asipatravana
2.	Manu & Yājñavalkya	Andhatāmisra
3.	Manu & Yājñavalkya	Rjīṣa
4.	Manu & Yājñavalkya	Kālasūtra
5.	Manu & Yājñavalkya	Kakola
6.	Manu & Yājñavalkya	Kuḍmala
7.	Manu & Yājñavalkya	Tāmisra
8.	Manu & Yājñavalkya	Tapan
9.	Manu & Yājñavalkya	Pantha
10.	Manu & Yājñavalkya	Mahānaraka
11.	Manu	Mahāvīci
12.	Manu	Mahāraurava
13.	Manu & Yājñavalkya	Raurava
14.	Manu & Yājñavalkya	Pratimurtaka
15.	Manu &	Lohadāraka
16.	Manu & Yājñavalkya	Lohaśaṁku
17.	Manu	Vaitariṇī Nadī
18.	Manu & Yājñavalkya	Śalmalī
19.	Manu & Yājñavalkya	Sampratāpana
20.	Manu & Yājñavalkya	Saṁhata
21.	Manu & Yājñavalkya	Saṁjīvana
22.	Yājñavalkya	Avīci
23.	Yājñavalkya	Saṁghāta
24.	Yājñavalkya	Lohitoda
25.	Yājñavalkya	Saviṣā
26.	Yājñavalkya	Mahāpatha
27.	Yājñavalkya	Kumbhīpāka.

Vide Manu IV. 88. 90

Yājñavalkya III 222-224

VASISTHA SAMHITĀ ON KARMAN

Vasiṣṭha Saṃhitā divides Karma into two classes namely Pravartaka and Nivartaka,[1] from which it is clear that according to Vasiṣṭha it is not proper to renounce Karman at any stage so that Karmasamasyā has no place in his scheme. The Pravartaka Karma is initiated by desire and will and every member of the Varṇāśrama system has to follow it. This karma is known as Pravartaka as it encourages a man to lead a worldly life but when the karma is combined with Jñāna and is free from all desires, it is called nivartaka karma. It is so called because it prevents a man from entering into the cycle of birth and death. It is thus clear that man falls into the cycle of birth and death due to Karma done with a special motive but if the action is performed with the idea that it is one's duty without caring for the fruits, it is called nivartaka karma. It is thus clear that Vasiṣṭha's Nivartaka Karma is more or less analogous to Gītā's Niṣkāma Karma. Vasiṣṭha points out that the external karma is of the nature of kriyā and it is no other than the performance of what is enjoined in the Śāstras The inner Karma which is called Nivartaka is done by means of the mind and or buddhi and is done within the Ātmā itself. It is pointed out that according to Vasiṣṭha all the rituals enjoined by the Śruti and the Smṛti can be performed mentally. Vasiṣṭha points out that as a matter of fact mental action is superior to bodily action in every case According to him[2] Nitya karma should be done regularly,

Vasiṣṭha was an advocate of Jñānakarma - samuccaya and believed that salvation could be attained by the united action of Karma and Jñāna.

In the Nityā-Cāra Paddhati it is enjoined that on journey one should perform Nitya Karma mentally Vasiṣṭha however says that even in usual times mental actions are better than physical actions. This idea existed in the Upaniṣadic times also. In the

1. Vasiṣṭha Saṃhitā I, 19

2. Vasiṣṭha Saṃhitā—1.20

Īśopaniṣad[1] it is said that immortality is attained by vidyā. Avidyā is equal to Karma. Here Jñāna and Karma are enjoined to be practised simultaneously. Kenopaniṣad[2] refers to Karma together with tapas and damah.

In Chāndogya[3] Upaniṣad there is a reference to householder's life as a means to realsing Brahmaloka. In the Muṇḍaka Upaniṣad[4] there is a reference to a state which is Ātma Krīḍā, Ātma Rati, and also Kriyāvān. This means highest Brahma Vidyā. In the Hārīta Saṃhitā[5] it is said that eternal Brahma is attained by Jñāna and Karma just as birds fly in the sky by both the wings. The Mahābhārata[6] also says that neither Jñāna alone nor Karma alone but both Jñāna and Karma make for perfection.

The Bṛhadyājñavalkya[7] also insists on the combination of Jñāna and Karma for the realization of Ātmā. It is like a bird requiring both its wings for flying. According to this work those who are in favour of Jñāna alone do so being afraid of bodily troubles involved in the performance of Karma. Jñāna without Karma is not seen here.[8]

Medhātithi, Bhāskarācārya and Vijñānabhikṣu also support this opinion. This is the orthodox view in the ancient Vedānta and Śaṅkarācārya in his Commentary on Gītā also refers to this. Vasiṣṭha in Vasiṣṭha Saṃhitā[9] recommends the performance of Karma with Jñāna. He also recommends Nitya Karmas with

1. Īśopaniṣad, Verse IX,
2. Kenopaniṣad IV. 8
3. Chāndogya Upaniṣad VIII. 15
4. Muṇḍaka Upaniṣad III. 1.4
5. Harīta Saṃhitā VII. 10
6. Mahābhārata, Śānti parva 320.40
7. Bṛhadyājñavalkya IX.28-24.
8. Matsya Purāṇa-52-8-12
9. Vaiṣṭha Saṃhitā—1.27—यतः कर्मैव कुर्वन्ति ज्ञानिनोऽपि मुमुक्षवः ।
ततस्तमपि विप्रेन्द्र ज्ञानेनाचर कर्म तत् ॥ 27 ॥

Jñāna because when desire for fruits is gone, mukti is meritable. Vasiṣṭha also says that all the Nitya and Naimittika karmas enjoined by the scriptures should be done with Jñāna.

Jñāna according to Vasiṣṭha[1] is knowledge acquired through Yoga.

ŚEṢA KARMA (शेष कर्म)

All scholars are inclined to think that the doctrine of heaven and hell in connection with the postmortem life of the soul is very old. This doctrine existed in India as it existed in other religious systems of the world; though with slight modifications here and there. But some scholars are of opinion that the doctrine of transmigration of the soul from one body to another did not exist in early days in India but was an afterthought. This transmigration constitutes the special feature of Indian religions. In regard to these views, one ventures to believe that it is not consistently true. From the earliest times in India the idea of rebirth has universally prevailed. The idea of experience of joy and suffering in heaven and hell is very old indeed and in this regard all the religious systems of the world are of one accord, but the idea of transmigration in India is co-eternal with the conception of heaven and hell. The Vedic conception of Śeṣakarma can be pointed out.

The idea of Śeṣakarma is very old in India as it appears in Vedic Sūtras. It is true that a man is promoted to heaven or thrown down into hell according to the intensity of his good and evil Karmas but Indian philosophy is never in favour of infinite life of joy and heaven or of suffering in hell as a result of finite

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1. ज्ञानं योगात्मकं विद्धि, योगस्तु आत्मनि तिष्ठति ॥

2. The above description of the views of the Vasiṣṭha Saṃhitā are based upon the Yogakāṇḍa of this work on which a critical study was made by Pt. R.G. Kokgeshastri and translated by Dr. C. K. Pai. The Vasiṣṭha—Saṃhitā was printed on behalf of the Kaivalyadhāma authorities, Lonavla. The introduction of Kokgeshastri was published in Yogamīmāṃsā, October, 1967.

Karma of the present life; for an eternal effect is inconsistent with the finite cause.

Ancient Indian thinkers pointed out that both heavenly life and hell-life being limited have decidedly an end. They cannot continue for ever. Enjoyment of suffering may be very much prolonged but not everlasting. The idea is that when the merit or the demerit of a person is exhausted through enjoyment or suffering in heaven or hell; the continuance in those regions becomes an impossibility.

What is technically known as Śeṣa Karma or residual karma begins to function after the lapse of heavenly or hell life and as a result of this Karma the person comes back in human life on earth. It is the centre of the entire Karmic world. All movements due to Karma start originally from human life on earth. Śeṣa Karma automatically takes the soul back to earth consciousness. Śeṣa Karma is something like the water or urine sticking to a bottle after it is emptied. When Puṇya and Pāpa (Merit and Demerit) are both exhausted, the enjoyment and suffering— further life in heaven and hell being impossible, the soul through Śeṣa Karma or residual Karma comes back to earth. This has already been referred to in foregone pages. One is therefore likely disposed to think that transmigration is an old concept known to the ancient religious scriptures. This is known to the ancient Nyāya Sūtras as Pretyabhāva etc.

Āpastamba in his Smṛti[1] has made it clear that people of different Varṇas and Āśramas who are devoted to their duties according to Varṇa and Āśrama enjoy the fruit of Karmas in Paraloka and for the remainder of this Karman are reborn in bodies appropriate to them regarding country, caste, family,

1. "वर्णा आश्रमाश्च स्वकर्मनिष्ठाः प्रेत्य कर्मफलमनुभूय ततः शेषेण विशिष्टदेशजातिकुलरूपायुः श्रुतवृत्तवित्तसुखमेधसो जन्म प्रतिपद्यन्ते"—
Quoted by Swāmī Balarāma, the commentator, in his book" Pātanjala Darśana Prakāśa"—II. 13.

appearance, length of life, learning conduct, wealth, happiness and intelligence. This is Śeṣakarma (शेषकर्म).

The question often comes in the mind of man—what after death? In the Vedānta Sūtra[1] it is said that after death an evil doer experiences the fruits of his karma in the abode of Yama (Saṃyaman) and then ascends to this mortal world. According to the Kaṭhopaniṣad,[2] those who do not know the reality and who only believes in the existence of the mundane world alone have to be born again and again and fell into the hands of Yama.

1. Vedānta Sūtra III. I-13.

2. Kaṭhopaniṣad II. 5.

KARMAN IN ĀGAMA AND TANTRA

We now proceed to take a brief survey of the Āgamas or the Tantras to find out the true significance of Karma from this view-point. The self or Ātmā is absolutely pure in its own nature and acts from this freedom (Swātantrya). This action is described as its play which is eternally associated with its nature and is eternal. What is called creation, sustenance and destruction of the world is its round of three-fold act. What happens before creation and what happens after destruction is the great mystery. In one case it is His Supreme Act of self-concealment and in other that of self revelation. The human soul as such comes into existence after self-concealment and it disappears ultimately into identity with the Supreme-self or Śiva after the final act of self-revelation.

This process of action within the Supreme-self may be looked at from a double point of view. One view-point considers the three-fold act of creation of the body, its continuance for a certain length of time, then its disappearance in death to be followed by a new act of creation, preservation and destruction. This round of his activities is in a sense an eternal round from which there is apparently no escape. Vedānta and other systems of philosophical thought referred to these three Supreme-acts in Paramātmā. It is true from the relative point of view but it leaves unanswered the question of the possibility of the first and the nature of what happens ultimately after the final act. These three represent the round of Saṃsāra for mundane existence. Creation is nothing but the association of the eternal soul with a body but if the soul is ultimately identical with the Supreme Ātmā, how are we to account for the possibility of its compulsory association with the body. In the same way, the dissolution

of the body does not mean its lapse into permanent non-existence as we know that the soul is followed by a future association with the body, may be after a short time, may be after a big period of cosmic destruction (Mahāpralaya). The soul may be one with the Supreme Ātma but unless there is some sort of impurity or limitation in its nature, how does it become possible for it to become entangled in corporal existence. In the same way the destruction of the body may end the round of soul's existence for a period. Until and unless its limitations are destroyed for ever, its rememergence in the round of Saṃsāra or mundane life remains inevitable. It is for this reason that the Āgama as a whole takes recognition of the precreation state of the soul and the final dissolution of its association with the worldly existence. It is for this reason that the āgamas assume two additional acts of Supreme Lord—one-by means of which the Supreme Ātmā or Śiva becomes self-alienated and converted as a tainted soul ready to enter into association with Māyā, leading to a corporal existence. In the same way Āgamas speak of a Supreme Act, other than its dissociation of the soul from the body. This final act in the life of the soul leads to its final dissolution from the body, consequent on its sense of unity with the Supreme Ātmā and and assumption of absolute purity which destroys the possibility of its resumption of its corporal existence for ever.

Looked at from this view-point the act of the Supreme Law does not consist of the three functions only as noted above; but of two more functions : one before creation and the other after destruction of the body. These two acts are technically known as Tirodhāna (तिरोधान) and Anugraha (अनुग्रह). It therefore means that the Supreme Ātmā first of all consciously and out of its own free will forgets itself and its free nature. This is Tirodhāna which imposes a limitation of the self on itself by itself. This is self-concealment of the true nature of the Ātmā. Unless this happens, the question of creation or the assumption of the body by the Ātmā cannot logically present itself. In a similar manner, death is not the end of the life of the soul, for we know that it is followed by re-birth which is followed by a second death and so on. Death

must be death for ever, which is possible only when a self-assumed limitation of the self is removed. This is technically known as Anugraha or Grace.

This being the state of things, the first limitation of the Ātmā which is self-imposed is technically known as Āṇava-Mala. The word literally means the assumption of atomicity on the part of the Ātmā which is in reality unlimited by time, space and form. The assumption of atomic character is the origin of the animal nature in the Ātmā which renders Śiva-Bhāva into Paśubhāva. The animal nature of the Ātmā is really its nature as Jeeva. In this nature it is a subject of a process of knowledge and action. Associated with mind and the vital principle (Prāṇa), Ātmā which is one and unique and is of the natura 'of self-revealed, self-consciousness becomes limited as subject and object. The fullness of the Ātmā is destroyed by its own self-impossed coating. This is the so-called innate covering of the Ātmā or Āṇavamala. It corresponds to the assumption of Jeevabhāva or Paśubhāva corresponding to the origin of mental life. In this state a sense of unrest in the form of objectless desire arises in the soul. This is the primary sense of Karma and corresponds to the second coating on the Ātmā—the atomic character being its first coating. On the origin of Karma, there arises a sense of restlessness, in consequence of which the Ātmā comes in contact with the world of Māyā and assumes a bodily form. Māyā as a principle of creation and its five products working jointly with Māyā constitute the so called Kañcuka (कञ्चुक) on the Ātmā. These Kañcukas are the products of Māyā functioning with Māyā itself may be named as follows :—

1. Kāla, 2. Niyati, 3. Kalā, 4. Vidyā, that is, impure Vidyā, 5. Rāga. These principles of coating work with Maya itself and contribute to the origin of the acting principles of the human body-senses etc. The soul as thus equipped can have sense-knowledge through his senses and is capable of acting through his motor-organs.

From the above it is evident that there are three kinds of men due to the above limitations. The limitations are three in number–namely-1. Āṇava, 2. Kārman, 3. Māyeeya. Consequently we have in existence three kinds of limited souls as Paśus i. e. those who have only one limitation or Mala namely Āṇava, 2. those who have two limitations namely Āṇava and Māyeeya. 3. those who have three limitations-Āṇava, Māyeeya and Kārman.

A. Those souls who have only one coating and have been liberated from other two coatings are called Vijñānākala.

B. Those who have two coatings, are known as Pralayākala.

C. Those who have all the three coatings untouched are described as Sakala (सकल) souls.

Souls in their em odied existence are usually of the Sakala (सकल) type. So long as the cosmic destruction has not arrived, all the souls are coated wit their bodies. In this state all the three coatings are present simultaneously. This is what we generally call embodied existence, the entire animated world not only in this world but also in the regions of the Devas—not only in a particular Brahmāṇḍa bnt existing in all the Brahmāṇḍa. These animal souls are classified under the category of Sakala Paśu. There are others who have given up their bodies and are in a disembodied condition of existence due to the advent of Pralaya-these souls are described as Pralayākala. They are disembodied as according to Pralaya. They are free from bodies for the time being. They are in a bodiless condition, no doubt, but their Karma Saṃskāras continue to cling to them, so that as soon as these Sāṃskāras are revived at the end of Pralaya, they become endowed with bodies as before.

C. Besides these two classes of soul, we have a higher class still left. These are known as Vijñānākalas. They are free from Karma and therefore represent a higher class but they are also classified under Paśus in as much as they have still got the Āṇavamala left. Āṇavamala is the inmost of impurity of a soul

and until it is removed the soul continues to be called an animal soul and its divine or Śivamaya Prakṛti is not brought into activity. These highest souls are luminous, powerful and endowed with all faculties. They have a glorified body and are active partners in the dispensation of the world. These souls are technically known as Siddhas and continue to exist until their animal nature is exhausted and the divinity re-established. These souls have only one bond out of the three left in them. This limitation enables them to rise above the embodied human existence of the world as well as this disemboidied human existence is Kaivalvamukti etc.

From the above observations, it is clear that there are different limitations in different categories of souls–the Vijñānākala souls are of the highest order. Some of these souls whose innate impurity or Āṇavamala is mature, received the Supreme Divine Grace at the end of a particular cycle and according to the degrees of their individual purity they are gifted with divine grace of a particular order and invested with powers for taking part in the world administration. As administrators on higher planes, they are classified on the basis of their purity and power into different classes. They are all furnished with a glorified body consequent on the operation of Divine Grace and are furnished with multiple power necessary for the maintenance of sacred wisdom and cosmic morality.

These are placed under different categories such as Mantras, Mantreśwaras and Mantrabhairaveśwaras etc.

They are workers in Divine Harmony, working for the moral upliftment of the human race. They have no Karmas of their own and yet they may be said to have Karmas of a superior type. The impure Vāsanā of ordinary human beings do not exist in them but the pure Vāsanā of higher soul of angelic character belong to them and continue to function. When these Vāsanās will disappear after their gradual fulfilment, these souls will be absolutely pure and the atomic coating will disappear

altogether. It must be remembered in this connection that their atomic connection so far a Bhoga is concerned has already disappeared as otherwise they would have not been gifted with a glorious body by the Lord but the impurity of adhikāra and not a Bhoga still clings to them and when this impurity is destroyed and is followed by a sense of detachment, there is no reason why these souls should continue on the higher cosmic planes as world administrators to go back to the original Divine State from which they derived their origin. There are other souls who are of a comparatively inferior order. They are eternally free from the bonds of Karma and present themselves in their substantial forms as free from impure matter as well as above the functioning of Karma forces which operate in the world of matter. These souls will never come down into the mundane world and take part in worldly affairs. Similarly they will never be able to rise upto Divine Height and attain the status of Śiva and will be for ever free from the level of mundane life. Their present existence is that of Kaivalya or Isolation,—Isolation not only from the world of impure matter but also from the world of pure matter. They are for ever free from the trouble of transmigration and moving about from world to world in search of a new body as a result of a prior Karma. They are free from the worldly pain on one hand and free also from the Divine Bliss on the other. Their present status is that of Kaivalya which is technically described as the position of a Vijñānākala, Vijñānakevalī souls. These souls live always a life of isolation without any body or senses of any kind and detached not only from the world of impure matter but also from the world of divine fulfilment. This state of Kaivalya is said to be of three kinds according to the degree of impurity from which freedom has been secured. These souls are free from Karmic forces of any kind and therefore never go down to the mundane world to reap the consequences of those Karmas. Being deprived of accession of divine wisdom they are also unable to attain the status of Śiva. These souls as such do not get the advantage of Divine Grace till the innate impurity gets sufficiently matured.

The state of Kaivalya is said to be threefold according to the purity of matter from which freedom has been secured. On the lowest plane these states represent freedom of the soul from contact with Prakṛti consisting of three guṇas. There is a higher state of Kaivalya which represents a state of immunity of soul from contact with Māyā where the impurity of matter is comparatively less. There is a third state of Kaivalya which represents the highest state of freedom from matter, as this state represents the highest possible purity attained by the soul after its freedom from the purest form of matter namely Mahāmāyā.

We have spoken of two kinds of souls namely the higher Vijñānākala and the lower Vijñānākala These souls are above the functioning of Karma and yet below the delights of divine life. There is another state of the soul which means a temporary dissociation from the body and the bodily senses. Due to lack of Vijñāna, the Karma seeds are not destroyed though the soul is in a distemperate condition on account of the effect of periodic cosmic destruction of pralaya. Pralaya happens in time and lasts also for some length of time. It is followed by a state of subsequent creation when the Karma seeds become mature and ripe for embodiment, these souls though disincarnate at the moment become endowed with body and senses in the subsequent creation and enjoy or suffer the consequences of their past Karmas. These souls have two malas and or impurities in them and not one only as is the case with the Vijñānākalas only. The Vijñānākala as well as the Pralayākala souls are both discussed, but while the Vijñānākalas will never assume a human body, the Pralayākala will assume a human body in due course of time. The Vijnānākala souls have only one impurity to be removed. It is the basic impurity known as Āṇava mala. The Pralayākala souls have two impurities left, namely the Āṇava mala as well as the Karma mala. But there is a third kind of soul known as Sakala which have all the three impurities left in them. From the highest gods to the lowest man, all embodied beings belong to the Sakala class. When we analyse the viowpoint of the

Tantras, we find that the Vijñānākala souls are always above the function of the Karmas. Karma operates in the embodied condition whether this condition is that of a Deva in the highest heaven or that of a hell-being in the lowest pit. The disembodied condition of a prolayākala soul is free from the operation of Karma till it assumes an embodied form. The Sakala souls always live under the shadow of the operation of the Karma formula. Consequently, the operation of Karmic law holds good in the case of the embodied Sakala beings as well as the temporarily disembodied under the Pralayākala beings.

The entire phenemena of birth, death, transmigration and rebirth have all related to Sakala souls and have nothing to do with Vijñānākala altogether. It should be remembered that the Niṣkala souls either Pralayākala or Vijñānākala may have the possibility of obtaining the Divine Grace directly from the divine source if the maturity of their Mala is sufficiently ripe. In such cases they receive a luminous body and are required to function and remember as if it were of the divine administration of the world. There is a special distinction in this matter between two kinds of embodied souls, while the Vijñānākala souls in case of the maturity of mala (मलपाक) may be converted into Mantras or Mantreśwaras as the case may be, but the Pralayākala disembodied souls may be converted in case of sufficient maturity of their Mala as Mantreśwara but never as Mantras. In case of Mantreśwara it may be pointed out that the equipment af Paramantreśwara is from the Vijñānākala souls but Aparamantreśwara is never based on Vijñānākala souls but only on Pralayākala souls. The important point to be considered in this connection is that Aparamantreśwara is a functionary who works within the domain of Māyā and has therefore a duel body attached to him. A Māyika body according to the nature of the maturity of the Karma saṁskāra and the glorious body which is consequent on Divine grace. This is a very important fact to be taken into consideration in connection with problem of Karma. The duel body referred to above includes within itself the pure body called

Baindava Śareera) (बैन्दव शरीर) received from the Divine Source in consequence of grace received and the impure body made of Māyā due to the maturity and functioning of the Karma seeds still left in him which compel him to assume a Māyika body corresponding to the plane of his Karma by means of which he works at Karma as before. The existence of the impure body of Māyā enables him as a Guru to function on a corresponding plane of Māyā. This shows that adhikāra consistent with the Divine Administrative machinery is possible in the impure body of Māyā provided that Malapāka is sufficiently high enabling him to receive the divine Grace and assume a pure body consistent with the status of a Guru. This of course is not possible in the case of a Vijñānākala source. In this context it should be borne in mind that even men with the impure bodies in the Sakala State may be blessed with Divine Grace. If this Malapāka is sufficiently high these people have a double function to perform and they are distingnished from the Pralayākala souls receiving divine Grace by the fact that they are not converted into Bhuvaneśwara as in the former case.

The operation of the law of Karma demands that every person has to work out the law of karma with two bodies both impure. Of these two bodies, one is called Tattvaśareera. This is made up of the elementary Tattvas from Māyā below Kalā below Kalā down to the earth principle. This corresponds to the so-called Sūkṣma Śareera in other systems of thought. In Āgamas such a Śareera or body is described as Tattvaśareera which is a permanent possession of the soul until the Karma is finally worked off, either through Vijñāna or discriminative knowledge between spirit and matter, chitta or achitta, or in the state of ignorance the process of the operation of Karma is going on. Usually the Tattvadeha or the subtle body is incapable of enjoyment and suffering; for it is not a Bhogadeha at all. It is simply the carreer of the human soul from one state of Bhoga to other.

What we know as the physical body or sthūla deha is in the language of Āgamas designated as Bhuvanaja Deha. It is not

a tattva-deha but is a body which experiences through itself the results of Karma either as pleasure or as pain. This physical body is the Bhogāyatana body of the soul and not the tattva body which is a subtle conglomeration of the root principles of creation. There can be no experience of pleasure and pain with a body which is made up of the elementary principles of nature (Tattva-deha). Bhoga is possible only through a body which is not made up of the principle or tattvas but from the after effect of tattvas. Mere tattva in its isolated condition can never give rise to pain or to pleasure. To be able to generate pleasure and pain tattvas should be first converted into Bhuvanas and should not be allowed to stay as merely elementary principle. The Bhuvanaja deha—the so called physical body of one plane differs from that of another plane. The transmigration of the tattva-śareera is based upon the principle of Karma not yet experienced as pleasure or pain. The tattva-śareera when coated with the Bhuvanaja śareera may enjoy the pleasures of every kind and may also suffer intense pain of every sort. Example of pleasure-giving bodies are found in the lower heavens and higher heavens. Similarly examples of bodies which cause pain or suffering are found in the different dark regions of the hells and nether world. The physical bodies or hell-beings are technically known as Yātanā Śareera. It is not possible for ordinary human bodies to tolerate the extreme pain inflicted upon them in hell on account of the gravity of their past karmas. In the same manner, the celestial bodies are similar to or dissimilar from the ordinary bodies known to us. Ordinary human bodies as known to us are so constituted that they are not capable of enjoying the the intense pleasures which have to be enjoyed in heavens. Both these bodies of heaven and hell are physical bodies in a sense but they are so constituted that they are capable of having the experience of extreme pleasure and extreme pain. The usual rule is that a person on death leaves behind him his ordinary human body and begins to migrate with his tattva śareera from one plane to another, in order to reap the consequences of his former deeds. This they have to do not in the tattva-sareera

to which they migrate but through Bhuvanaja śareera which they save to assume both in hell and in heaven. The function of tattva-śareera comes to an end when the experience of pleasure and pain in heaven and hell becomes unnecessary.

The mundane world consists of bodies, senses and objects of human experience (Deha, Indriya, and Viṣaya). All these are made up of matter, not in the elementary state of tattva but in the advanced state of Bhuvana. It is only with Bhuvanaja body that the fulfilment of karma becomes possible, for the Tattva Śareera as distinguished from Bhuvanaja śareera that is really above the mundane life and is therefore never associated with the world of enjoyment and suffering.

From what has been said above it is clear that transcendence of Karma is really in a sense transcendence of mundane life. It should be remembered that according to the Āgamas the highest achievment of a man is not only to enjoy or suffer the fruits of Karma but even to go beyond the fulfilment of Karma in every sense of the term. The demands of Karma compel a man to remain bound to mundane life either as an angel or a celestial or suffering like a hell-man in deep and dark dungeons. Even if the Karma Saṃskāra is wiped out or burnt down under the influence of Jñāna or self-illumination, it need not be regarded as the supreme aim of human life as it is held in many other systems. The supreme end of a man is not to enjoy like a heavenly or a celestial being, not to have a super human powers enabling him to possess Yogic Vibhūtis of a very high order.

The end of a human life is not according to the Āgamas, to rise above pleasure and pain and remain poised in a sense of eternal rest in the consciousness represented by the Kaivalya state. The aim of man really is not freedom from misery as the Buddhists and several schools of Hindu and Jaina thought seem to indicate. The true aim of human life is to divinise human nature and to transform it so thoroughly that a man may become, in the long run endowed with Divine Status and Divine Power. The true aim of man's life is to perfect himself in such a way

that he may be capable of rising above his so called atomic condition which represents his self-made coating distinguishing him from the rest of the entire creation. The true aim of man is not merely to destroy Karma but to destroy the radical ignorance which stands behind the origin of Karma. Hence the ideal of Kaivalya or Nirvāṇa in the sense of freedom from human limitations is not acceptable to a Tantric. If this state is understood in the sense of dissociation from Karma and its basis, the true aim of a man according to Āgama is to recover his lost divinity which he cannot effectively bring about simply by the destruction of Karma. The aim of human life as has been already pointed out is to attain a state of illumination followed by immortality which implies a state of transformation of human soul into the Divine Essence.

Utapalācārya in his Īśwarapratyabhijñā Kārikā and Abhinavagupta in his commentary on the same (Vimarśinī) have tried to throw useful light on the question of Karmamala and all its implications. According to Utpala[1] there are three malas or impurities named and described in this manner :—

1. Āṇava Mala or Atomic impurity—This is the basic impurity of the Supreme Ātmā. This impurity is of two-fold in nature. The pure Ātmā in its fulness represents two elements namely Bodha (बोध) or awareness as well as freedom of action (Swātantrya) combined as one entity. The atomic impurity means that there is a disturbance in the integrity of the supreme self implying a separation as it were of the two basic elements of the pure Ātmā. In other words when Bodha (awareness or consciousness) is deprived of free action and when free action is deprived of consciousness. These are the two different forms of

1. Īśwara pratyabhijñā Vimarśini Vyākhyā III. 2. 4-5

स्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यबोधता
द्विधाणवं मलमिदं स्वस्वरूपापहानितः ॥ ४ ॥
भिन्नवेद्यप्रथात्रैव मायाख्यं जन्मभोगदम् ।
कर्तर्यबोधे कार्मं तु मायाशक्त्यैव तत्त्रयम् ॥ ५ ॥

basic or intrinsic impurity when the supreme self poses its integral character. We may bear in mind in this connection that Śiva without Śakti is really Bodha without activity. In the same way Śakti without Śiva is action without Bodha. To speak more familiarly we may say that the fulness of the Supreme Ātmā consists in its integrity in which Jñāna and Karma are integrated as one substance. In the language of the Āgamas Śiva and Śakti or Jñāna and Karma represent two primal Tattvas and arise out of an integral truth which combines the the two together. The Supreme truth is really not a category but represents the integral fulness of the basic divine substance. In other words it implies that Śiva without Śakti is as imperfect as Śakti without Śiva. Ātmā in its purity represents the unity of the two.

This split up in which one appears as two represents the origin of the Universe. This split up is spontaneous and is looked at from a certain viewpoint. In reality the integrity of the central being remains eternally unbroken.

When in the beginning of creation this central unity is as if it were split, there comes into being what is known as Māyā which is a state of being, in which there appears the consciousness of something other than the conscious being. It is in this state of Māyā that the subject sees an object outside of itself. In the state above or beyond the Māyā, the object as such has no separate existence. It marches into the Unity of the Central Subject which is one or undivided. The Māyā or knowledge of a second object other than the subject is possible only after the primal split up has been effected. In this way we find the existence of two impurities or Malas namely Āṇava or the primal self-limitation and Māyā which is subsequent appearance of duality resulting from the original self-division. The Āgama says that there appears a third impurity in the form of Karma. Karma as an impurity originates from the agent being devoid of consciousness. In the supreme condition the Kartā and the Jñātā are one and the same, for Jñāna and Karma represent two aspects of one and the same creative activity. In other words, to be aware is two act, and to act

is to be aware but in consequence of the original split, Jñāna and Karma i. e. Śiva and Śakti appear to be separated and in consequence of this, Karma losses its touch with Jñāna or consciousness. The fact is, in every case of action we find the actor as devoid of Bodha or knowledge. Had there been no such split between Bodha and Karma, Karma in the sense of Dharma and Adharma i. e. merit and demerit would not have been possible, for in the state fo perfect knowledge which represents unity with action, action as a moral principle involving a sense of propriety would have not been possible. In other systems of philosophy also, avidyā is said to be behind all appearances and Karma has in its background the central Avidyā working from behind. It is pointed out by Utpala that all the three impurities spring from the same source namely Māyāśakti represented as the supreme freedom of the Ātmā which converts the impossible into posssble (Aghaṭitaghaṭavakāriṇī Śakti). In consequente of the above truth it so happens that qeings consisting of the essence of pure consciousness are deprived freedom of action (Śuddhabodhātmakatva na Uttamakartṛtā) There are persons who believe in the Supreme Truth consisting of pure consciousness alone and are bound to realise the fact that such persons are devoid of pure activity or Kartṛtva,

Again to sun up, the Āṇava mala or the innate purity is twofold. The perfect state of the Ātmā is described as perfect consciousness with freedoom of action or will. Its limitation implies a two-fold change implying a state of consciousness or Bodha devoid of all freedom or free activity devoid of all consciousness. In the language of the Āgamas, Śiva as such without Śakti or Śakti as such without Śiva-both these states are states of self-limitation because in each condition the purity of the perfect self Is destroyed. After this primal impurity, has taken place in the form of self-limitation, the appearance of sense of difference in consciousness appears. This is technically known as Mayaeeya mala or Māyā. Iñ this condition the pure self has lost its preliminary condition and appears as an individual subject in consciousness with an object

appearing before it and attached with it—This is the origin of the sense of difference, technically known as Māyā. This would have not been possible had there been no split in the unity of Supreme Self. On the appearance of Māyā producing a sense of otherness in consciousness, there appears the third impurity or Karma viewed as merit or demerit and producing birth in a physical body and experience of pleasure and pain through that body as a result of aforesaid merit or demerit. This body has a limited duration based upon the nature of the Karma. This shows that Karma as Mala or impurity gives rise to birth (Jāti), term of life (Āyu) and experience of pleasure and pain (Bhoga).

In view of the above it would appear that there is a possibility of different categories of soul each with a distant character of its own. As a result of the above split, there appear certain souls which are distinguished from the pure Ātmā—for though they are absolutely of the nature of pure consciousness like the pure Ātmā, they have no freedom of activity which the pure self enjoys. These souls are technically known as Vijñyānākala or Vijñānakevalī. Their essence consists in pure consciousness, (Chinmātram) but they have not the consciousness of ego or Aham which means that the Supreme Self-centredness in consciousness (Swātantrya) is lacking. These souls are essentially of the nature of pure consciousness like the perfect-self and yet they are different from the pure-self in as much as they have not the freedom of will or action which is an essential character of the Supreme Self. Not only this, inspite of their purity in consciousness they are distinguished from the pure soul as well as from each other. They are free from the taint of Karma but each has an individual character of its own and this difference in the Vijñānākalas among themselves is really due to the supreme will of the Divine self. Besides Vijñānākala souls, there is another class of souls who are described as Pralayākala. These souls have their ego-sense which rests in pure inconscience that is pure void of Śūnya (शून्य). These souls are of two kinds. Their sense of I-ness rests in pure void or insentient matter or in

Prāṇa or Budhi. This condition is due to the fact that on account of period cosmic destruction, some of the pralayākala souls rest in pure unconsciousness while others rest in Prāṇa or Buddhi. They are described as Abodharūpaharttārah. They are devoid of bodies as well a sense organs. During the period of Pralaya they remain obscured in that condition but afterwards when the act of creation sets in, they become endowed with bodies and senses. So far as these souls are considered they are of course tainted with the primary or atomic mala (Āṇava mala). They are also associated with Karma mala known as Dharmā-dharma, merit and demerit in the form of residual dispositions (Vāsanā-Saṁskāra). They have also sense of difference which māyeeya mala involves. Abhinavagupta points out in his Vimarśinī that there are two possible states of souls. One is Sāvidyā and the other is Apavidyā. The former condition is that of the souls who are in a state similar to dreamless sleep. Suṣupti or dreamless sleep may be light or deep. When it is light, there occurs the condition of Sāvidyā and when it is very deep, the state is that of Apavidyā. It should bs borne in mind that even when Suṣupti is Avidyā, it shuld not be regarded as a state of dream. In both the states of Suṣupti, the common feature is that there is no conscio sness of the Kārya and the Kāraṇa-namely the physical body and the senses which is a common characteristics of Pralayākala.

We have thus tried to show that free activity may exist in a state of unconsciousness. It has also been shown that there is an object of Karma mala that Māyā mala is optional that is it may or may not exist. It should be remained remembered that even when Āṇava and Karaṇ impurities are absent, there may exist the pure object of Māyā mala. We are not referring to the case of souls technically known as Vidyeśwara. These souls regard the pure consciousness as their self and at the same time possess the sense of ego and consider themselves as active agents. These souls are both omniscient and omnipotent. These are technically designated as Vidyeśwaras. In the case of this class of beings,

it is noted that they are tainted with the impurity called Māyā in so far as they have a consciousness of bodies, senses and worlds of experience. Next to these two classes of souls, we have a third class of beings who are tainted with all the varieties of impurities. These souls are technically designated as mundane souls or Saṁsāras. They range from the highest gods to the lowest human being. They have all the three impurities in them but the principal taint which gives rise to their unceasing transmigration is neither the basic impurity nor the impurity of the Māyā. It is Karma alone which gives rise to their mundane conditionor Saṁsāra.

It is said that the field of transmigration is co-extensive with the extent of mundane existence. The traditional view is that the eight kinds of Devas and five kinds of subhuman race—these fourteen varieties represent the field of Karmaic operation. The eight kinds of Devas include the Piśācas, the Rākṣasas, the Yakṣas, the Gandharvas, the Devas connected with Indra and those who are connected with Soma, Prajāpati and Brahmā. The five kinds of sub-human creation are Paśu, Mṛga, Pakṣī, Sarīsṛpa, and Sthāvara. Śrī Abhinava[1] Guptā's description of Saṃśāra demands the attention of the learned.

He points out that though Āṇava and Māyā impurities are not the immediate causes of mundane life, yet, without the Karmamala impurity, the other two cannot produce the various objects of existence like body etc. in the Vijñānakala souls and others[2].

It may be pointed out in this connection that as associated with three malas or two or one— we have altogether seven kinds of souls in existence, so far as the main differences are concerned.

1. तनुकरणविषय संबन्ध एवं च वर्त्तमानो भविष्यस्त—
इति अनवरत प्रबन्धतो वर्त्तमानः संसरणमुच्यते ॥

2. आणवमायामलौ तु यद्यपि न कारणं संसारे तथापि कर्मणा विना तु देहादिविचित्र भावाभिनिवर्तन । शक्तिशून्यौ कलादेशौ — इति मुख्यं कर्ममलं संसारकारणं तत्र तत्र शास्त्रे गद्यते । (Vimarsint III. 2-10)

The tantric sages have pointed out from time to time that what is called mundane state is nothing but a combination of one of the three well-known states known to us namely waking, dream and dream-less sleep. These three states represent in a general way, the mundane conditon and we know that every worldly soul has all these states. To rise above the mundane state Sam-āra, one has to experience the so-called Tureeya condition. The Tureeya condition of the soul is really the condition of Jeevanmukti in which though the three usual conditions persist, they are more or less permeated by a sense of pervading unity i. e. Tureeya. The two states co-exist. The Tureeya state marks the awakening or the activity of the Central Nervous Cord of the human body called Suṣumnā and with a gradual increase of this activity, the Tureeya condition is followed by the Tureeyāteeta when the body falls off.

From the above brief account, it would be clear that the state of a Vijñānākala soul is above the range of Karmic activities or their fruition. This state is known as Kaivalya. Though it does not reptresen a perfect state as the basic impurity of Āṇava state persists, it is supposed to be good spiritual condition in view of the fact that it is above the functioning of Karma due to the operation of Viveka-jñāna. In the Tantric literature, the spiritual state of a Vjñānākala is not an ideal condition although it is free from Karma in every form and its operation.

In this connection we should like to refer to the views of Swatantrā Nandanātha, the author of Mātṛkā Cakra who has stated his own views very kindly and boldly.

From the above survey of Āgamic doctrine, it is clear to every reader that the destruction of Karma as such does not necessarily represent the highest spiritual condition as in many other systems, Avidyā or Aviveka has to be removed together with the removal of Karma. We are constrained to note in this connection that unless Āṇavamala is removed, the removal of Karma though possible does, not lead one very far. The basic

impurity of the Ātmā is the so called atomic impurity which compels the soul to assume an atomic character and give rise to the possibility of Māyā and Karma.

There is much discussion in the Āgamas as to the method of destroying Karma. The usual view is that of the Siddhānta school which holds that the Karmamala can be destroyed only after the origin of self-knowledge. According to the Siddhāntins the Karma as an impure seed can only be destroyed by the action of knowledge imparted by the Guru. The Karma is believed to obscure the transparent purity of the Divine Eye in the human body. The Divine Eye or Shiva-Netra is the eye of Wisdom which reveals the Divine nature of the self, but Karma as a source of impurity from times immemorial obscures the pure vision. The Divinists conceive the Karmaic substance as the actual substance which acts like the cataract in the eye. The Āgama says that it is of the nature of a substance or Dravya and requires to be mature through time and other sources before it can be operated by the surgical weapon of the Divine Guru. The Monists however do not look upon Karmamala as a substance. The difference of approach within the two views lies in the fact that with one view it (Mala) is a substance and has to be removed when mature by some sort of action. The other view is that this impurity or mala is really ignorance and can be removed only by knowledge and not through action.

We thus see that there are different methods of destroying Karma through action or knowledge as the case may be. The ancient Tantric Dīkṣā as is found in the Swacchanda tantra[1] contains an elaborate scheme of destroying Karma including even prārabdha. It is pointed out in the Lakṣamī Kulārṇava that Master or Guru who initiates the disciple enters into the body of the latter. In this connection it is further explained that Guru leaves his own body by means of the Piṅgalā nāḍī (पिङ्गला नाडी) and enters into the heart of the disciple. through

1. Swacchanda Tantra Paṭala 4

the latter's Iḍā Nāḍī. Thereafter, he cuts off through a mantra the Puryaṣṭaka or subtle body of the discipile. This technically known as Astra mantra. The separated puryaṣṭaka has to be drawn back by means of the dhāma mantra and placed in the Dvādaśānta or Brahmarandhra i. e. in the head. Thereafter, the teacher takes recourse to Samhārāmudrā for making a Sampuṭa or covering of the consciousness or Chaitanya and fill it with his own heart through the Niṣkala mantra called Bhairava. In this way we have the successive functions af three mantras. This is followed by the performance of Kumbhakriyā in which the Niṣkala mantra is used and breathed out by the nostrils. So much being done, the Guru takes it up from the Dvādaśānta, throws it into the womb of Bageśwarī by means of Bhāvamudrā or Liṅgamudrā. This process of throwing in as a part of the act of Yojanā in which connection the Ācārya has to meditate himself as identical with Īśvara in whom Kriyāśakti is preadominent and also to meditate on Bageśwarī as the Mother. The Chaitanya or the consciousness of the disciple has to be initiated. Being joined with that (Saṃyukta) the Guru creates a number of body in the plane. In this manner the impure plane of Māyā becomes converted into the pure plane of Mahāmāyā induced in the pure jeeva. The Māyika rūpa has no connection with Śiva Vidyā. If there were any connection, it would be unreasonable to create a number of bodies for the simultaneous purification of successive Kārmic experiences. The Ādhāra or plane in this context is predominantly connected with Nivṛtti kalā.

The creation of these bodies is an object in view. The fact is that there is an infinite number of births, life-terms and experiences which are due on account of earlier Karmic forces. These experiences being due have actually to be gone through.

As o the nature of these bodies, they are, on account of time, space and nature, capable of experiencing different experiences simultaneously. Their Vipāka or maturity in natural course cannot be simultaneousiy. Each Karma becomes varied to produce its own fruit in its own time. According to the usually known

law of nature, but by virtue of mantra-power the Vipāka becomes simultaneous. It may be remembered that the different bodies are associated with Karmic bodies which in natural course will take effect in different times but on account of the potency of the Mantra, the Bhoga or experience takes place in different bodies of different nature at one and the same time. It is also pointed out that the Guru causes the so-called Garbhādhāna in the Bageśwarī in relation to the soul of the would-be disciple and infinite number of bodies pertaining to infinite number of planes as a result of the infinite number of Karmas to be experienced, is created by the Mantras. It is believed that in this connection even the Prārabdhas of the would be disciple are destroyed through Bhoga.

This is an extraordinary process of destruction of Karmas which is followed by the Āgamas at the time of Deeksa ceremony of the disciple, because before the actual work of initiation is commenced it is necessary that there should be what is technically called Viśleṣana of the Karma seeds from the Chitta of the person to be initiated. This is necessary and for this the potency of the Mantra is utilized, but in the normal course, the Āgamas follow the natural course of other philosophical thinkers in connection with the disposal of Karmas.

PRATYBHI JNĀHRIDAYA ON KARMA

According to the Āgamas, as said above Karma is a Part of Karma mala. In the view of the Ācārya Deva the three impurities or malas may be interpreted in the following manner:—

The three malas or impurities are:—

Āṇavamala—When the Ātmā or self in the beginning of creation concedes his supreme power and when as a result of this he forgets his own nature, there happens a self limitation, this is called Āṇava Mala. It is in fact the limitation of the self by its own absolute free will and appearance as limited in every respect. This limitation is the precursor of all other limitations and constitutes the basic impurity of the Ātmā. The word Āṇava literally

means atomic. The next stage of limitation is technically known as Māyeeya Mala. In this state the Ātmā loses his own status under the action of Māyā and other five Kancukas. māya is the Principle of differentiation. The five kancukas which emanate from māyā are only five different ways of self-limitation. The first Kancukas is Kāla or time. It removes the eternal being of the Ātmā. When the Ātmā is subjected to the influence of Kāla, it does no longer feel itself as eternal but only existing a wholly limited period of time. This is not the state of the Ātmā in its purest Śivatva. The second Kañcuka is Niyati or space limitation. Under its influence the Ātmā is bound to feel itself as limited in space. This represents the state of embodiment in which condition the Ātmā feels its identity through the body in which it dwells. The third kañcuka is Vidyā or Aśuddha vidayā i. e. impure knowledge. It is opposed to Śuddha vidyā on the one hand and omniscience on the other. It refers to the limited knowledge of the self which reveals only a certain number of objects and not all. The fourth Kañcuka is Kalā or limitation of the power of activitiy, The purest Ātmā which is not limited by the Kancukas or Kalā is unobstructed in its activity, as a result of which it is called Sarvakartā or Omnipotent. This infinite power of action is limited by the Kāla which is an aspect of māyā. The fifth Kañcuka is called Rāga. It is limitation of the self's supreme power of self-delight.

When this is concealed by Māyā, it gives rise to the limited delight and this is due to the influence of Rāga which compels the man to find delight, which is limited in every respect. This stage of action of 'Māyeeya Mala' with all its Kancukas or limitations is followed by the Karma Mala which is considered to be the third Mala in the Āgamas. The Karma Mala represents the activities of the sensuary and motor-organs subject to the action of the internal organ or mind. When the Ātmā has only one impurity attached to it, namely the Āṇava Mala, it is called Vijñānākala. When the ātmā is under the influence not only of the Āṇava mala but also of the mayeeya mala, it is

technically known as Pralayākala of course. This pralayākala condition is of the Apavidyā category in as much as in this condition, no knowable objects are found to exist in the consciousness. When, however, the Ātmā is coated with all the three impurities including the Karma mala, it is described technically as Sakala. This is a state of the so called madhyama Soul in its lowest condition. This Ātmā moves in a limited world with limited knowledge and is associated with all the Tattvas under māyā from Kalā down to Pṛthvī. This means that all the human beings in the world belonging to its different planes of life and consciousness come under the category of Sakala. Human beings, Devas, Asuras and hell beings all come under this group. These persons are endowed with the body in which a particular tattva is predominant and move about in the corresponding plane. They have three states of waking, dream and dreamless sleep and are found to experience the pleasure and pain as a result of their previous Karma. Really speaking all thc three kinds of Ātmā beginning with Vijñānākala equally mundane and subject to the laws of Saṃsāra. It is clear from the above that the three kinds of souls do not belong to the same status although they are equally considered as paśus. The Sakala state means a statc of embodiment but the pralayākāla and the Vijñānākala souls are equally bodiless. Karma as the source of lower mundane life, exists not only in the Sakala state but also in the Pralayākala state. This means that although the Pralayākala souls are disembodied on account of the action of periodic Pralaya, they are not free from Karmas. As soon as these Karmas become mature, these souls take birth in the next cycle of Saṃsāra. It is thus clear that Karma exists in the Pralayākals as it exists in the Sakalas, but the experience of the fruits of Karma takes place only in the Sakala state and not in the Pralayākala.

The difference between Pralayākala and Vijñānakala souls may be pointed out in this connection. In the Pralayākala Karma exists, though in an immature condition, but in the Vijñānakala state it does not exist as it has been burnt up by the fire of Knowledge of discrimination or viveka-Jñāna.

It is thus clear that the state of Vijñānākala is considered to be a well considerate state to some thinkers because it is free from the seeds of Karma and is therefore free from the possibility of incarnation on the mundane planes. In view of this, the Vijñānākala state is certainly higher than both the Pralayākala and Sakala. This state is free from of course, from the ordinary point of view, from the possibility of the descent and is therefore coveted by some, but it is pointed out that there is no Karma and no re-birth. It is not really a very high spiritual condition; for in this condition, the Ātmā is free from the mundane trouble, indeed, but, it does not realise its oneness with Śiva. This realisation of oneness with Śiva is possible only on the realisation of Śuddha-Vidyā which is the result of Divine grace and Divine grace alone.

In the Mātaṅga and Svayambhuva Āgamas, it is plainly stated that physical bodies, the objective world and instrument of knowledge and activity are all due to Karma. According to the statement of Svayambhū, Karma is the instrument of body, objects and Karaṇa.[1] The Mṛgendra text describes the property of Karma in a beautiful manner.

This shows that Karma in the view of the Āgamas as in the view of other systems is considered to be a (Guṇa) quality. The reasons for this view are the following :—

1. It represents a partial aspects of the substance, it is varied in character. It is short-lived and it pertains a particular puruṣa and not a common property of all the puruṣa and that it is continuous. Nārāyaṇa-Kaṇṭha points out that the bodies,

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1. Svayambhu's statement—

कर्मतश्चशरीराणि विषय: करणानि च ।

Aghoraśivāchārya in his Deepikā—

यो य: चिदात्मन: भोगसाधनेन देहादेह संयोग:, तस्य तत्त्वादि संयोगस्यैव उपाधतात् केनचित् सहकारिण: भवितव्यम् । यत् तत् सहकारि तत् कर्म ।

Mṛgendrāgena—

तस्य प्रदेशवर्त्तित्वात् वैचित्र्यात् क्षणिक: तत: ।
प्रतिपुरुषनियत्यात् च सन्तत्वात् च तद्गुणम् ॥

senses and the objects of persons, animals and sentient creatures are different from each other. The pecularities in regard to class, direction, time and space are well known. The peculiarities of the senses also exist. These are exemplified in the inwardness of the tongue of elephant (पराङ्वृत्तजिह्मावदन गजानन) and in regard to the serpents it is well known that they have no ears but their hearing is accomplished by their eyes. In regard to owls it is well known that they see everything distinctly where there is no light and cannot see anyth ng when there is light.

In some cases animals with big eyes cannot see and in oth er cases animals which are as good as blind are capable of seeing subtle thir.gs. As regards the peculiaries in objects, Nārāyaṇakaṇṭha gives an excmple of the following :— Cātakas live on drops of water falling from the clouds and foxes, cocks and hens live on refuse matter. Bees are able to test the juice of lotus flowers. Nārāyaṇakaṇṭha says that Karmas lead to Jāti, Āyu and Bhoga as taught by the ancient seers. Out of these Karmas when that which produces Āyu or Life is exhausted, the person becomes dead. It is well-known that his other Karmas which produce body and pleasure-pain experience continue to exist and cling to him in the m atter of Santati. They do not leave him and go to another person. These two kinds of Karmas are instrumental in producing a body of a particular species and also the senses pertaining to it. All these examples point to the special characteristics of Karma.

In connection with Karma, Aghoraśivācārya quotes a couplet to show its characteritics[1]. Karma is considered to be an auxialiary cause.[2] In order to function it has to depend upon other forces as for example God, Iśwara, Avidyā etc.

Karma functions and as a result of this functioning a very subtle force is generted and attached to the soul. This is called Adṛṣṭa (अदृष्ट)[3]

1. Mṛgendra Commentary 228. यतो यतः पूर्वकृतस्य कर्मणः अलं निधानामवतिष्ठते । ततस्ततः तत्प्रतिपादनोन्मुखं प्रदीपहस्तेव मतिः प्रवर्तते ।
2. ईशाविद्याभिः अपेक्षितत्वात् सहकारि तदुच्यते ।
3. कर्मव्यापारजन्यत्वात् अदृष्टसूक्ष्मभावकः ।

It should be remembered that according to the Āgamas. Karma cannot function except through the prior operation of the Rodhaśakti of God and of Avidyā. In other systems Avidyā is recognized to lie in the background of Karma as in Buddhism, Pātañjala and Jainism but in the Āgamic culture, the most important force which stands behind Karma is Divine Rodhaśakti. It may be pointed out in this connection that according to the Āgamas, the divinisation of soul, depends on the Anugrahaśakti of the Divine which functions through Śuddhavidyā etc. In the same way the bondage of the soul has its origin not simply in Avidyā but in the Rodhaśakti of the Supreme Lord. This Rodhaśakti is just opposite the Anugrahaśakti referred to above.

The Parākhyāgama[3] says that in the production of every effect, we observe the function of each of the following namely—

Iśwara, as Nimitta, Adṛṣṭa as Sahakāri and subtle matter as the material.

The absence of a single item will stand in the way of the production of the effect. It is pointed out that the Karma is not only the originating cause of the effect but also the sustaining cause and also the source of pleasure and pain experience. This description is very important to appreciate the philosophical significance of the doctrine properly. It is well known that the creation of a particular bodies and organs is intended to have the proper experience of the results of Karma. Not only this, it is the sustaining cause (Dhāraka cause) because it is only through Karma that the fixed amount of time for the experience of pleasure-pain is determined.

Karma by producing its result contributes to the Bhoga of the individual. It is pointed out that this Karma as outlined above may be a source of truth or it may be a source of error. In the former case it is called Dharma and in the latter case it is adharma[1].

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1. करणानां त्रयं तेन सर्वकार्ये उन्मीयते ।

2. Mṛgendra āgama—तत्शातावित योनित्वात् धर्माधर्मस्वरूपकम् ।

One most important characteristic of Karma is that it does not remain inactive even during the period of cosmic destruction. At that time though it does not produce any effect, it continues to mature (Vipāka) and this maturation is utilized during the period of cosmic activity. When the cosmic destruction is complete, Karma continues to abide as a Saṁskāra in Māyā. It is an important point that Karma can by no means be destroyed until and unless its fruit is experienced by the doer.

The exponents of Śivāgama say that Karma of which the essential nature has been described above imparts Pravṛtti or motion to the bodies, senses and objects within the area of the region covered by the principles of Māyā down to Kālāgni. This is a very important statement, as it shows that Karma exists and functions in the māyik world. Karma is eternal in the sense that its stream is ever flowing. It is not eternal like the Ātmā. It is called pravāhanitya and therefore it is not possible to its beginning in time.

Karma is auspicious when it manifests the Puṇya or merit of the agent but when it stands in the way of mukti it is called Rodhi or the cause of mundane life. It should be remembered that even a virtuous act causes bondage. It is for this reeson that it is held that either the exhaustion of Karma or its equilibriation is needed before Divine Grace can be conferred on the human soul by means of the process of Śaktipāta. It is at that time only that final emancipation is possible.

It is said in the Kiraṇāgama that when the equilibriation is effected under the influence of Kālāntara, Divine Energy with great intensity falls on the soul and the soul is initiated by the Guru.[2]

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1. Mrgenda Āgama—स्वापे विपाकमभ्येति तत्सृष्टावुपयुज्यते ।
मायायां वर्तते चान्ते, नाभुक्तं लयेमति च ॥

2. Kiraṇāgama—
समे कर्मणि संजाते कालान्तरवशात्ततः ।
तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा ॥ सर्वज्ञस्स शिवो यद्वत्'' इति ।

KARMASĀMYA

Karmasāmya or equilibriation of Karma is a very important act recognized in Siddhāntāgama. This means that Divine Energy of Grace cannot be infused into the soul until a space for it as it were, was made and unless the two opposite forces of Dharma and Adharma are kept in a state of balance. The implication of doctrine is that when opposite Karmas neutralize each other for a brief movement, Bhoga disappears and the ego also which is responsible for all human activities. This is the neutral movement in the life of a man. The Divine Power takes advantage of this neutrality effecting the human being either by accident or by chance and enters into it with its guiding power and begins to function from the moment.

MALAPĀKA

In the view of the Siddhāntāgama as well as of other Śaivāgamas, the attitude of the seeker after truth towards Karma is more or less the same. Karma functions within a limited region of the manifested universe i.e. the region which is dominated by impure Māyā. It may be remembered that in the higher regions of Mahāmāyā or Śuddhamāyā, Karma does not exist either in its origin or in its enjoyment after maturity but the mundane world still continues though in a higher sense. Before we can understand this position properly, we should remember the basic attitude of the system and the place of the Karma in the life of the human soul. It may be said by way of explanation that though Karma is at the root of the lower world and is responsible for its activities and experiences, it does not exist in the higher world where the soul abides after its release from Prakṛti and Māyā. The human soul after its descent from the Supreme Divine level passes through three stages in the course of its appearance on the lowest plane of nature. In its first downward state, the soul is only a spiritual monad, atomic in character and devoid of all its Divine Attributes which are natural to it, which are no longer present with it in a function of state. This

is the state of Mala or obscuration which deprives it of its existence as are with Śiva. This is from time immemorial and has no beginning in the past but it is not eternal as it is sure to disappear after the functioning of the Divine Grace. The existence of this basic impurity or Mala whieh is like the substantial impurity of the eye in the case of a patient suffering from the cataract, cannot be ignored but this impure substance in the Divine Eye of the soul can be removed by operation as it were by a skilful surgeon. The Mala is a substance and has to be removed by an action or Kriyāśakti. It is not a mere error of the intellect which may be removed by knowledge but it should be remembered that as the cataract cannot be operated upon by the surgeon unless it is mature, in the same way, according to the Siddhāntins, Mala, as a substance also cannot be removed by the Guru until and unless it is mature (मलपाक). After maturity, Mala or the basic impurity is removed and the soul is restored to its Divine State. This is called Śuddhavidyā or pure Divine knowledge, but it should be remembered that though it is in a Divine state no doubt, it is still under the grip of its own Karmas. The initiated soul is regenerated and receives a luminous body, under the Grace of Guru. This body is known as Baindava Śareera. Bindu is Mahāmayā and is pure. This body is made up of Mahāmāyā and it has nothing to do with the ordinary prākṛta body of the three Guṇas. The prākṛta or natural bodies continue to function as before under the influence of Karma, although a soul has been blessed with the body of Grace. In other words, the person concerned has a double body. The old natural body which was generated by Karma and its functioning under its laws in the way of reaping its fruits as pleasure or pain caused by previous Karma. The luminous or the spiritual body of the soul has nothing to do with the bhoga, of its natural body which is due to Karma. In this connection, it should be remembered that Bhoga is according to the Āgamas twofold—natural which is due to Karma and supernatural which is due to its possession of a supernatural body. This supernatural Bhoga has nothing to do with the ordinary Karma. The soul with its supernatural

body abides in the world of Mahāmāyā on different planes either attached to Śuddha vidyā or to Iśwara or to Sadāśiva or even to a Higher Source. So long as it is attached to the Māyic body, during the period of its continued Bhoga which has to enjoy or suffer as a result of its past Karma, exactly like other persons. The possession of a supernatural body does not stand in the way of Bhoga consequent on Karma. The two lines run parallel to each other. Karma has its own laws and so has the grace. Divine Grace does not interfere with the activity of the Karmic law. If a person, in natural course under the influence of Viveka-Jñāna ceases to be attached to the body and follow the laws of Karma, then the result of this would be a separation of the conscious-self or Chidātmā from the unconscious nature to which it is attached. This process of separating the consciousness which is Ātmā from the principle of unconsciousness which is matter ends in a total bliss in which Chitta or Consciousness finds itself detached from Achitta or Prakṛti. The combination of this process of detachment will result in a sort of discussion of Chittā with matter altogether. This may be a sort of freedom of Chitta from the fetters of matter but it is not a prelude to the higher Divine State. It may be called Kaivalya or Isolation in which Chidātmā is established in itself as distinct from the self. But yet the Ātmā does not realize its Divine Status. In this state Ātmā is eternally free from Karma indeed and it has not to reenter the tangles of matter to experience the fruits of Karma as in the mundane state. This state is brought about by jñāna which is ident'cal with Śuddhavidyā and comes down in its own way as Divine Grace but it is a jñāna which is equal to discrimination of consciousness from matter. There is a smiliar state like this lower down which looks like Kaivalya but is far from it. It is a state of cosmic destruction which happens as a periodic event and is technically known as Pralaya. In this state also the human soul is deprived of its outer embodiment in as much as its body, senses and mental equipment are all destroyed by Pralaya. It must be remembered that in this state the Karma of the human souls is not destroyed but is generally inactive on account of the

Universe of destruction in which everything produced has been reduced to its original source. This state is periodic indeed. It does not come as a result of discrimination on the part of the Ātmā as in the case described above. It is only periodic condition of rest in which all activies are suspended. In this condition the adjustment of the Karmic law is not met and as a result of which there is peiodic revival of cosmic activities during the succeeding stages of oreation. It is a state analogous to sleep in the individual self, as in sleep all conscious activies of the body ars suspended for a short time and are resumed when the sleep is broken. In the same way the cosmic system also goes to temporary suspension of activities and resumes its normal active condition after the period of its rest is over. This is a periodic affair both in the individual or in the cosmic system. The period of rest is followed by the period of action and peried of action is followed by the period of the rest. This goes on eternally and does not effect in anyway the spiritual change of the soul either in the negative or in the constructive manner. The Karma of the individual self in all cases remains only suspended and revives on the resumption of creation.

The human soul which receives Divine Grace in the form of pure intuitive knowledge (Śuddha Vidyā) Mahamaya. If rises up layer after layer in the region of pure matter (Śuddha-Mahāmāyā). If the soul has Karmas of the Mayic world attached to it, itt experiences is results in the Māyic body. It does not effect him in the least in the spiritual body which he has got after his initiation from his spiritual teacher. The spiritual body according to its degree of perfection occupies a status in the world of pure matter and this status is always shifted from lower to higher principles according as the progress continues. It should be remembered in this connection that the Spiritual body as described above functions differently according as its Māyic counterpart works or ceases to work. If the Māyic counterpart works i. e. if the person is in the Māyic world enjoying the fruits of his past Karma, his spiritural body will always be a passive enjoyer of

this status which is attained. It cannot enter into any active participation in the work of Mahāmāyā which is possible only when the Māyic body of the person falls off. There are threefold functions in the spiritual world arranged in a graded order as Aiśwarya (ऐश्वर्य), Bhoga (भोग), and Laya (लय). In the first state a person functions like a creator with Supreme powers of controlling Māyā. This is the first opportunity when the Ātmā is a Siddhapuruṣa, attached to the Śuddha Vidyā Tattva. He is engaged always in creative and protective activities in connection with the world of matter. He is one of the members of the administrative machinery in the world of Māyā. Siddha personalities like him abound in the world of Śuddhvidiyā. They are the servants of humanity. They are free from Karma but are always engaged in the service of humanity, of course, working under the Divine Laws. Now this activity is possible only when the Spiritual body si free from the limitations imposed by the Māyic body. These lordly activities help him to get rid of the pure Saṃskāras existing in him for service of the world. A time comes in due course when the pure Ātmā feels disgusted even with these activities and passes on into a state of retirement in which they enjoy the Union of Divine Bliss without any creative disturbance of any sort. At this time they are said to be in the state of Bhoga other that of Lordship. But a time comes when even this Divine enjoyment with its supreme bliss pales into insignificance. It does not attract the self in a higher state of perfection. The Ātmā in this condition wants to be free from this enjoyment as well though it is supernatural in every way. In this state a higher state of perfection comes down upon him known as Laya or withdrawal from all action. In this way, the soul in the higher Mahāmāyā rises up from one stage into another until it becomes free from the action of all states. These different states are due to the function of Bindu or Mahāmāyā in relation to the soul, but when Bindu is transcended, the soul is above the three-fold layer of pure matter and enters the world of Parāsaṃvit or Chitaśakti. It is then converted into its original Śivatva which till now remained hidden under matter-pure or impure. Such a soul is known as Mukta Śiva

and is identical with Parama Śiva in every way though it does not function like the latter.

MĀTAṄGAPARAMEŚVARA ON KARMA

In the Mātaṅgaparameśvara, there is an interesting account of the doctrine of Karma under the names of Dharma and Adharma. It is observed that a Karma which is a source of pleasure in the doer is called dharma and the Karma which produces a sense of pain in the agent is called Adharma. These are two different aspects of dharma. This Karma functions under the influence of vāsanā and produces a result in the form of an experience of pleasure and pain which is called Bhoga corresponding to that Karma. It is said that it is only the Paśu soul which is affected by Karma. The Mātaṅga says that people who oppress others are thrown into hell where they suffer intense pains but when the Karmas become exhausted through Bhoga, these people are released from hells and are reborn in the world of animals. Later on, in due course of time, they are born in the family of men, but ignorance and scepticism persist. It is said that people become reptiles due to the maturity of the evil Karma. In this way, the Tantra points out that on account of the different values of an evil nature people take birth as different animals. The different births are really the results of the different kinds of Karmas; Mātaṅga says that happiness, sorrow, life, and death are due to Karma, none is able to avoid that.[1]

Parameśvara Śiva says in this connection that it is ultimately under the will of the Divine that man is made to perform good or bad deeds, of course subject to his Prāktana Karma. Different Karmas lead to different experience in different forms of life. Some details also are given. He delivers in this connection a discourse on the varieties of Karma and the way as well as the manner in which the experience of pleasure and pain takes place. In this connection, the verses 37 to 50 of the Dharmādharma-paṭala of the Āgamas

1. Mātaṅga—सुखं वाप्यथवा दुःखमायुर्मरणमेव च ।
कर्माशयवशात्प्राप्तं कस्तं शक्नोति वारितुम् ॥ ३५ ॥

should be found interesting. He says that the course of Karma is wonderfully complicated. Different Karmas such as Agnihotra Cāndrāyaṇa and Tīrthayātrā lead to different happy results. A person may attain through sacrifices the position of Indra, the Lord of the Devas;[1] but he points out that even a thousand sacrifices cannot lead to the high position which the devotees of Śiva may possibily attain. It is further pointed out that people with Śraddhā or faith in Śiva may rise up to the position of Rudra. The position of Rudra may be attained by some through meditation, by others through devotion and by still others through Karma. He has said further that a devotee of Śiva may attain to the position of the Bhuvaneśvara or Lord of worlds from the lowest to the highest i. e. from the Kālāgni at the bottom of the Universe up to the plane of Śiva.

Parameśvara, in the course of his teaching states the consequences of Karma in the form of the worship of Śivaliṅga. Even the position of Śrīkaṇṭha or Sadāśiva may be attained as a result of Karma prescribed. It is further pointed out that the Vāsanā in the form of 'I' or 'Mine' is the source of mundane life dominated by ignorance. The subtle Kalā or the productive power associated with the beginningless Karma is burnt up by the fire of Vidyā. At that time, in proper course, the status of Śiva becomes revealed to him. In this way Parameśvara discoursed to Mātaṅga on the nature and the bright consequences of Karma.

ŚAIVA PARIBHĀṢĀ ON KARMA

Śaiva Paribhāṣā is a descriptive work on Śaiva Siddhānta written by Śivagraha Jogīndra Jñānaśivācārya, while expounding the Siddhānta conception on Karma it points out the Karma which is an extraordinary cause of pleasure and pain to persons is an outcome of Māyā which is looked upon as the Parigraha Śakti or intrinsic cause of the world. This Parigraha Śakti is material and resides as a power in the Divine Lord. It is entitled Kuṇḍalinī Śakti in this Śaiva Siddhānta system. Karma originates

1. शाक्रं पदमवाप्नोति यष्ट्वा क्रतुः शतं विभेः ।

from Māyā and rests in it during cosmic destruction. It is mainly three-fold viewed as mental, physical and vocal. Mental springs from the mind and is either good or evil. The vocal is connected with speech and is either good or evil. So the physical is also two-fold being good or evil. This Karma looked at from another point of view is classified under a three-fold category namely Ādhibhautika or physical i. e. material, Ādhidaivika connected with the higher power or Devas and Ādhyātmika as connected with the Ātmā. Karma is further subdivided into five classes namely Laukika, Vaidika, Ādhyātmika, Ādhimārgika and Mantra (लौकिक, वैदिक, आध्यात्मिक, आधिमार्गिक, मन्त्र). The Laukika Karma is illustrated in good works like the digging of tanks, wells etc. for general welfare. The Vaidika Karma is illustrated in Jyotiṣṭoma etc. The Ādhyātmika Karma is generated from a sense of dispassion Vairāgya etc. The Ādhimārgika Karma is identical with yoga and the Mantra Karma is known as Vijñāna. All these five kinds of Karma produce under different circumstances, worldly pleasure and pain and should therefore be regarded as a Pāśa or source of bondage to the soul It is held that like the other sources of bondage namely Āṇava and Māyā, Karma has to be destroyed so that Mokṣa which is the revelation of the self in its supreme Divine Glory may be attained.

KARMA AND ĀCĀRA ACCORDING TO THE ŚĀKTA TANTRAS

A cursory glance at the history of Tāntric Karma could suffice that according to the Tantras, Karma of a particular Sādhaka depends on the nature of his affiliation to a particular mood or approach to the Divine. In Tāntric literature it is said that the human attitude in relation to way to supreme truth which is named Bhāva is different according to the nature and spiritual equipment of the aspiring soul. This attitude is technically called Bhāva and is differently classified from different points of view in different scriptures. The basic tripartite division which involves the three-fold nature of the human soul in relation to its

objects of worship is everywhere recognized, according to which a man in his animal nature is said to belong to Paśubhāva. When there is an awakening of the latent spir tual power it is called Vīrabhāva and when there is perfect illumination and there is a sense of freedom and bliss which is divine in nature it is called Divyabhāva. Beyond these three, we may consider the case of transcendental which is called Bhāvātīta.

In actual fact we find that the classification is different from different points of view. The Sarvollāsatantra lays down that Bhāva is a state of religious consciousness without which any worship is futile. It is said that the Supreme Bhāva is identical with Parama Brahma.[1]

It is stated that the Supreme Bhāva or Parabrahma becomes many under the influence of Kriyā and becomes threefold namely Paśu, Vīra and Divya. It is further stated that the rituals corresponding to Paśu Bhāva is threefold, namely Vedic, Vaiṣṇava and Śiva. There are three kinds of worshippers under the same group. This group is technically known as Svabhāva Paśu but there is a different kind of Paśu other than the Svabhāva. It is called Vibhāva Paśu.[2]

The distinction between these two kinds of Paśus is very important but different opinions are held on the nature of these distinctions. In some works it is stated that Svabhāva Paśu is an exclusive worshipper of male gods but Vibhāva Paśu together with the Vīra and Divya is allowed to worship a Śakti.[3]

It is pointed out by scholars that a Vibhāvapaśu is indeed free from Paśubhāva but the higher Vīrabhāva does not yet appear in him. It is for this reason that in his case that Pañcatattva

1. Sarvollāsa Tantra Chapter VIII
एको एव महा। भावो नानात्वं भजते प्रिये ।
एकभावं परंब्रह्म सर्वविघ्नप्रनाशकम् ॥
2. Ibid., Chaptor IX पशुश्च द्विविध: देवी स्वभावश्चविभावक: ।
3. Sarvānandataraṅgiṇī—
साधका: पुंसद्देवानां स्वभावपशव: स्मृता: ।
साधका: शक्तिदेव्याश्च भावत्रयो युता: स्मृता: ॥

is allowed only as substitutes. It is also pointed out that there is a distinction between the Vibhāva Paśu and the Vibhāva Vīra. In case of the latter, the Pañcatattva is allowed in their mental form and in the objective worship the substitutes allowed for them are different from those of Vibhāva Paśu. It is thus clean that Vibhāva Paśu and Vibhāva Vīra are not allowed to worship Śakti in the proper way and are permitted to worship the Kumārī alone.

The true Vīra Bhāva is associated with the cults known as Dakṣiṇācāra, Vāmācāra and Siddhāntācāra. In Dakṣiṇācāra, the sādhaka worships the Śakti from the viewpoint of Śiva. In Vāmācāra the Sādhaka while worshipping the goddess becomes himself converted as it were into a woman. Both these worshippers are allowed to worship objectively a real Śakti. In the Siddhāntācāra the worshipper feels that he is identical with Śiva. Here ends the Vīra-bhāva finally. The highest bhāva is the divine (Divya). It is a supreme state of unification in which all forms of dualistic manifestations disappear.

So much about the Bhāvas. But there is a transcendental state which is beyond all bhāvas. It is according to some the state of the Kaula.

The late Prof. Dinesh Chandra Bhattacharya in his learned introduction to the Sarvollāsa Tantra of Sarvānanda has spoken at great length on this subject.

It may be remarked that this subject has been dealt with in different standard works on tantra namely Kulārṇava, Bhāvacūḍāmaṇi etc. It is worth noting.

PĀŚUPATA ĀGAMA AND KARMA

In the history of Āgamic philosophy of India, the Pāśupata system is the only system which does not in the final result recognize the importance of Karma as a moral force of retribution in the world. The Śaivāgamas of different schools attach due importance to Karma in its own place. Besides, the Āṇava mala and

Māyā, they recognized importance of Karma in the Māyic world but the Pāśupata system stands on its own footing based on the belief in the absolute freedom of Īśvara. The Indian system of philosophy, as a whole, recognized the value of Karma in the human soul as the principle of distinction between the moral and immoral. The fruits of Karma are distributed by the Divine power on the basis of Karma and the Saṁskāras attached to the human soul. These systems recognize man as a free agent and from that point of view holds him responsible for al his actions —good or evil. The function of God is simply to distribute the fruit or bring out the result according to the nature of Karma. The initiative in each Karma lies with the human soul which is relatively free and God as such, has no relation with the initiative. God is more or less like an Impartial Moral Governor whose main function is to judge as to the merit and demerit of the action and distribute its fruits. This general attitude recognized in all systems of thought is rejected by the Pāśupata philosopher who are in favour of the theory that initiative towards every action comes in the ultimate resource from the Divine Source. Men are mere puppets in the hands of the Lord and are made to move in one direction or the other according to His sweet will.[1] The exponents of this system take it for granted that every human soul who is bound up in the world is subject to ignorance and has no real freedom of action. It is a sort of determinism which implies that the true aim of life of man is to regain access through this freedom which he lost on his entry into the mundane life. As soon as this freedom is regained, man is no longer a man, a slave to the circumstances, but is the maker of his own fate. When this lost freedom is regained, a man rises upto the level of Maheśvara and enjoys a life of eternal freedom. These philosophers say that a mere freedom from worldly pain should not be the supreme ambition of man. This freedom is known as Kaivalya and the

1. Gaṇakārikā, Appendix II—

कर्मादिनिरपेक्षस्तु स्वेच्छाचारी यतो ह्ययम् ।
ततः कारणतः शास्त्रे सर्वकारणकारणम् ॥

Pāśupata thinkers do not set a very high value on this freedom from pain which they call Dukhānta, for it does not restore a man to his normal position as free and powerful Ātmā, verily the Maheśvara is every form. The fact is that the souls are Sañjana and Nirañjana—they are in the former state when they are in the grip of ignorance but they are in the latter state when they are free from ignorance. The highest achievement of a man is not a state of a Nirañjana but it is a state akin to the supreme state of the Divine. This state is technically known as Siddha and is declared to be much higher than that of the Nirañjana soul in the state of Kaivalya. So far as this is concerned, it is more or less on the same line with the other lines of Āgamic thought.

The worldly attitude of the Pāśupata looks like what we might call determinism but the true attitude is that the Pāśupata believes in the radical freedom in every human soul which can be restored by the proper means advocated by them in their system of thought.

So far as the worldly state is concerned, it is from the state of the human soul, a state of bondage and in this state it is not possible to regain access to true freedom which is his ultimate aim. According to these thinkers man goes to heaven or hell as desired by God.[1] In the foot-note is given an old saying of the ancient sages. This means that the mundane soul or ordinary man is devoid of true knowledge (अज्ञ) and is therefore incapable of producing something in the direction of his happiness and misery. He goes to Heaven or goes to Hell as he is directed by the Lord. This imposes Supreme power in God irrespective of the Karma of the souls of the mundane world. It is for this reason that these people say that the true Karma is surrender to the Lord and His will which is predominent in creation. As a result of this surrender, Supreme grace descends upon the human

1.. अज्ञोजन्तुरनीशोऽयम् आत्मनः सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वाश्वभ्रमेव वा ॥

soul and he becomes free from his ignorance and regains his lost freedom. The true ambition of a man should be Siddhi and not mere Mukti. Mere Mukti implies purification and freedom from worldly pain etc. no doubt, but it does not confer true freedom on the soul and does not transform him into the Divine Replica of his Lord. It is for this reason that Pāśupata thinkers lay more emphasis on Divine Yoga than on ordinary Karma. They say that ordinary Karma as Puṇya and Pāpa adheres to the human soul and that these have to be destroyed. They advocate penances as destructive of Pāpa and they insist on meditation to the Puṇya. In this way, they rise above the moral world of merit and demerit and being purified rise upto the supreme level.

The system was promulgated by Śiva under the name of Pāśupata. It had a good literature of its own, most of which is now lost. Rasikara—a great scholar, wrote a great commentary on the Pāśupata sūtras which was held in great esteem and is quoted by Mādhavācārya in the Sarvadarśana Saṁgraha. This commentary is not now available but the commentary of Kauṇḍinya, which also was lost, has now been made available in the edition of R Ananta Krishna Shastri, published from the University of Travancore, in the year 1940.

The other important work of this sect is Gaṇakārikā by Bhāsura, edited by C. D. Dalal in the Gaekward Oriental series, No. 1, in the year 1920. A verse is quoted in Bhāsarvajña's Gaṇakārikā[1] explaining the extent of mundane world (Saṁsāra-maṇḍala) which consists of Devas 8, Tiryagyoni 5, Mānuṣya 11, (Gods lower creatures, men), altogether fourteen. All these fourteen varieties of beings are described as Paśus of the Sañjana type endowed with bodies and senses. There are other paśus namely Nirañjana who have neither bodies nor senses, These are—

1. Saṁhṛta (संहृत), 2. Kaivalyaprāpta (कैवल्यप्राप्त) 3. Niṣṭhā-prāpta (निष्ठाप्राप्त). The term Niṣṭhā means the last one of the

1. Bhāsarvajña's Gaṇakārikā, pp. 11.

five states (अवस्था) of the Sādhaka. In this state, Sādhaka's all the activities are fully at an end but it is a Nirañjana state.[1]

The Śiva Prakāśa defines Karma as the cause of the souls receiving a body and various types of experiences. Karma is responsible for death and birth of a body, therefore, it is eternal, for transmigration is eternal. Karma bestows its results through speech, mind and the deed of body. It is the basis of the buddhi tattva, cause of pāpa and demerit, puṇya or merit.

According to Pūrvamīmāṁsā, Karma has no activator, no administrator. As a farmer, after sowing the seeds, in a particular area, gets the fruit after some time, similarly, a sower of deeds reaps the self-produced fruit of them later on.

The Siddhāntin does not agree with the above interpretation. The fruit appears from the same place as that in which the seed died but the result of deed is experienced in an entirely different body. Just as the magnet has the power to pull iron filings to itself so God is needed to place deeds before the soul. According to the Siddhāntin, the soul is drawn to the body by means of deeds. In the presence of God, Karma performs its functions in aid of itself. Karma needs God to administer its affairs, just as the field needs the farmer to see that it is properly cultivated.

Karma is the name for the fruit of deeds. It is of three kinds—Āgamic consists of good and bad deeds. One is performed during a given birth, the fruit of which is to be experienced in future birth. Sañcita is the accumulated Karma of former births. Prārabdha is the functioning of Sañcita in the present world birth.

The enjoyment and suffering which one experiences as the result of past action in the form of Prārabdha becomes the source of fresh acts, which are called Āgāmī. An action can be either good or bad. Good action is called ārāma, the result of which is

1. Cf. Gaṇakārikā—page 8 also page 15 Niṣṭhāyoga explained as Atigati, Sāyujya-sthiti. This is technically known as Kriyoparamayoga and is distinguished from Kriyāyoga. (क्रियायोग)

puṇya (merit). That action is called pāpa the result of which is not named; for even pāpas lapse ultimately to wear away the bond of ignorance.

The test of goodness is the effect of deed upon others.

What about an act done with a good motive which has a bad effect upon others ? And what about an act done with an evil motive which has a good effect upon others. The Siddhāntin emphasises the motive and not the result. The good result may be due to the receiver's past Karma.

Sixteen kinds are mentioned as good deeds—1. Observance of caste duty, 2. Love, 3. Good deeds touched with mercy, 4. Ceremonial and personal cleanliness, 5. Politeness, and attention to the guests, 6. Friendship, 7. Virtue, 8. Penance, 9. Common worship etc.

The actual difference between a good and a bad Karma is very subtle. The discrepancies of human endeavour can be explained on the background of past action. Wealth, poverty, joy, sorrow, death are determined for each soul at birth through deeds done in former birth.[1]

Karma is the fruit of deeds, the accumulation of merits and demerits which are the cause of future experience—birth, joy and sorrow.[2] By surrendering to the will of the Lord, Karma will disappear.[3] Overcoming the egocentric impulses, one is able to consider all his actions as the actions of Hara.[4] A surrendered soul does nothing except by His Grace and consequently Ajñāna and Karma do not enter it.[5]

The subtle distinction of a good and a bad act rests upon the fact that sometimes pāpa committed by the devotee becomes puṇya

1. Logical presentation of the Saivasiddhānta Philosophy by John H. Piet, pp. 65-69.

2. *Ibid.*, p. 28.

3. *Ibid.*, p. 42.

4. *Ibid.*, p. 43.

5. *Ibid.*

and puṇya committed by the non-devotee becomes pāpa. For instance a Brāhmaṇa cow-herd and a great devotee of Śiva, Sandeśvaran by name daily milked his cows on the bank of a river where stood a Śivaliṅga. Inspite of the fact, that he poured his milk over that liṅga the milk which he brought home in the evening was none the less. One day, certain villagers told his father about the curious acts of his son. The father climbed over a tree to watch the action of his son. As soon as the son began to pour the milk on the liṅga, the father, hurried down the tree, beat his son on the shoulder and spilled the milk by kicking the pail. The son seized a blade of grass which turned into a sword as soon as he touched it and cut off his father's foot with the sword—that very foot with which he spilled the milk to be used in the worship of Śiva. Śiva immediately appeared before the son and bestowed grace. In the eyes of the world the son committed sin by cutting the foot of his father. In the eyes of Śiva it was highly meritorious deed.

Dakṣa—a great king reported to have been the son of Brahmā, before performing sacrifice called together all the gods except Śiva. While the sacrifice was on, Śiva became angry because Dakṣa had failed to respect him. The form of anger he assumed was that of Vīrabhadra who dispelled the sacrifice and killed Dakṣa. Śiva did this because Dakṣa did not perform the sacrifice from love but from egotism and pride.[1]

JĪVAN-MUKTA AND KARMA

As long as the soul of the Jīvan-Mukta continues sthūla body, it should perceive unceasingly that all it does is done by God, for the soul is merely the acting agent behind which stands God who cultivates all things. Since it is so, there is nothing that the soul is able to do that it can call its own.

The net result is that the law of Karma ceases to function, since Karma loses its power to act as soon as the soul acquires

1, Logical Presention of the Śaiva-siddhānta Philosophy by John. H, Piet pp. 68-69.

and recognises that all it does is acutally done by God. When the power of Karma is nullified, Māyā ceases to function, for it is the realm of Kārya Māyā that the soul must work itself free from the bonds of Karma. These two lose their power. The soul lifted, from the realm of both Karma and Māya, (because āṇava no longer wields its influence) realises its coalescence with God, for the soul must identify itself either with the phenomenal world or with God.

The central idea of the Pāśupata school is that Īśvara or God is not dependent on Karma in the distribution of fruits to the human souls. He is absolutely free and acts according to his own Sweet Will and it is for this reason that He does not depend on deeds of men while distributing fruits. It is declared in this system, as said before, that Karma etc. is of no use in itself. Karma too has behind it the Kāraṇa and that is the most predominant force i. e. God.[1]

It may be pointed out that in its view Karma becomes altogether useless. The Pāśupata teachers point out and reply that the real position is that the experience of pleasure and pain in this life is due to Īśvara as well as to earlier Karma. When an Īśvara is looked upon as a distributor of fruits viz. as an ultimate source of the pleasure and pain experience in man, there is need for dependence on Karma but in the alternative case of the experience of pleasure and pain being due to Karma alone, it is necessary for logical reasons to depend on Īśvara. The right conclusion is that neither Karma is useless, nor is there any reason why a people should not take recourse to it for obtaining fruits. In this view, Īśvarāṁśa does not lose his absolute freedom or svatantratā.[2]

In this connection it may be pointed out that there is a slight distinction between the Śaiva school and Pāśupata school. The Śaiva thinkers hold that Īśvara distributes fruits to men

1. Vide Sarvadarśana Saṁgraha on Nakulīśa Pāśupata.

2. *Ibid.*

according to the nature of deeds and not in an arbitrary fashion, but the Pāśupata thinkers point out while this view is true, it does not rule out the possibility of this distribution of happiness and misery to people, irrespective of deeds performed by them. Being an absolutely free agent, he may depend on Karma or he may not. It does not in any way effect the absolute freedom of his nature. This shows that the Pāśupatas hold that there is such a thing as Ahetukṛpā (viz. grace of God), need not necessarily depend on human merit. This is the freedom of His Will. According to Śaiva view, Grace of God is indeed an absolute necessity but it is dependent on human merits and is not Ahetuka (अहेतुक). This is a very interesting and important point in theology. The objection on the score of arbitrariness in God does not hold good as He is absolutely free and His Nature is auspicious.

The Āgamic and Tāntric literature in its different branches is an extensive literature. The different sections represent the original Āgama on the one hand and historical Āgama belonging to the Pratyabhijñā, Spanda, Mahārtha, Siddhānta Śaiva, Vīra Śaiva, the Śākta Āgamas etc. on the other. The Pāśupata school has also its place in this list. The Śaiva Āgamas inspite of their differences in Dvaita or Advaita etc. seem to have a common basis but the Pāśupata Āgamas have different pattern. There are certain common principles which apply more or less to each of the Āgamic sections.

RATNATRAYA BY SRI KANTHA WITH COMMENTARY BY AGHORAŚIVA

It is generally believed that the differences of experiences namely pleasure and pain in a human soul i. e. Bhogavaicitrya are determined by differences of Karma existing in every soul. This is a general belief that the Siddhānta Śaiva Teacher points out that the differences of Bhoga in the Ātmā are certainly dependent on bare Karma, but it should be remembered that this Karma is not an independent factor in the origination of differences in experience but in producing the experiences, Karma

depends on different factors, namely Kalā, Tattva, Bhuvana etc. If this be not admitted there would be no special importance of Pṛthvī etc.[1] It is pointed out that like the Bhoga vaicitrya, Jñāna vaicitrya also is due to Karma but in the case of Jñāna-vaicitrya, the auxiliary cause or Sahakāri kāraṇa is Nāda. The general philosophy is that Karma produces Vaicitrya in Bhoga but as its fruit. But for this purpose it requires Vaicitrya in the Sahakāri Kāraṇa.

In the Svāyambhuva Āgama it is said all bodies owe their existence to Karma.[2] The conclusion is that Karma is capable of producing differences in its fruits not by itself but through differences in Sādhanā (Sādhanavaicitrya) which also is caused by Karma. It should be remembered that Bhoga or experience of pleasure and pain is caused by Karma but in this context it should be remembered that this Bhoga is impure and consists of Sukha, Duḥkha and Moha but there is a higher form of Bhoga which can be experienced only in pure order and which is not caused by Karma. The enjoyment of Bhoga in pure order points to pure enjoyment which is available in the planes of Sadāśiva and others. The pure Bhoga is not possible in the world of Māyā. It is possible only in Śuddha adhva or in the world of Mahāmāyā. The Śuddha Bhoga as well as Mokṣa which consists in equality with Śiva or experiences that are possible in the world of Mahāmāyā. The higher Mokṣa or Śiva Sāmya is possible through Dīkṣā aided by a Sahakāri Kāraṇa such as Yoga etc. It should be remembered that if the maturation of Mala is slow, it entitles one to Bhautika Dīkṣā followed by the Bhoga and ultimately Mokṣa. If the maturity of Mala is of a higher order, there is a necessity for Naiṣṭhika Dīkṣā. In that case what happens after the relapse of the body is the reception of Naiṣṭhika Dīkṣā which leads to Nirvāṇa at once or Mokṣa.

Sadyajyoti was the author of a number of Kārikās named Bhogakārikā. These Kārikās were commented on by the famous

1. Ratnatraya, by Śrīkaṇṭha with the Commentary by Aghora Śiva.
2. Svāyambhuva Āgama—कर्मतश्च शरीराणि विविधानि शरीरिणाम् ।

Śaiva teacher namely Aghoraśivācārya. In this work he has explained in detail the manner in which Karma works itself out through appropriate enjoyments and sufferings In this connection he has described at some length the structure of the body and its varieties through which the Karmic force works itself out. In this connection he has described the so-called (sūkṣma deha) subtle body which consists of different tattvas or principle of existence as well as Bhoga deha through which the experience of pleasure and pain is effected. The Sūkṣma deha is not for all persons though it consists of the thirty-one tattvas in the case of all persons and these tattvas are the instruments through which Bhoga is effected. These tattvas are undoubtedly the same in each person and consist of the principle of existence from earth the lowest to Kalā the highest, yet they are arranged in different individuals. It is for this reason that Sūkṣma deha of which individual Ātmā wanders about from life to life and from plane to plane under the influence of Karma and in material bodies known as Bhuvanaja deha or physical body.[1]

The fact is that there are three kinds of bodies namely Kalā-deha, Tattva deha, and Bhuvanaja deha. The Bhuvanaja deha is the so-called Sthūla deha of the different systems. Tattva deha is really the Sūkṣma deha and Kalā deha corresponds to Kāraṇa deha. Actually the body which moves about from world to world in pursuit of pleasure and pain; is the Tattva deha. It may be pointed out here that the Ātmā on account of its being coated the basic impurity or Mala is incapable of performing many actions without association with a Sūkṣma deha. The Sūkṣma deha consists of a series of tattvas and as such is simultaneously connected with Puruṣas or agents. The question is how can such a body which is unique in nature perform different actions of different kinds. To meet this difficulty it is assumed that Sūkṣma deha is multiple so that every Puruṣa or Ātmā has a Sūkṣma

1. Bhogakārikā Prakaraṇa VIII—
वसुधादिकलाप्रान्ता भोगसाधनसंहतिः ।
नियता प्रतिभोक्तारं परिज्ञेया मनीषिभिः ॥ १०२ ॥

deha of its own. Ātmā is multiple and consequently Sūkṣma deha is also multiple. It should be remembered in this connection that though the Sūkṣma deha is multiple in nature like the Ātmā, it is not all-pervasive like the latter. The immediate effect of a Sūkṣma deha is a manifestation of Jñāna and Kriyā-knowledge and action.

Now it is clear that the Sūkṣma deha represents an extra-ordinary tattvasaṁgraha. The Tāntrists say that the creation of tattva (tattva sṛṣṭi) is of a dual nature. It is Asādhāraṇa or extra-ordinary or uncommon as well as common. The extra-ordinary creation of tattva is of the nature of Sūkṣma deha, but the ordinary creation of tattva is of the nature of Bhuvana. It should be remembered that there is difference between Bhoga and Bhoga. Sūkṣma deha represents one kind whereas the experience of the tattvas, in the form of multiple Bhuvana etc. represent the other kind. It is shown that tattvas entitled Sūkṣma deha sometimes enter into Bhuvanaja dehas under the influence of Karma—in this way partial manifestation of Jñāna and Kriyā is possible.

KARMA IN PARAMĀRTHASĀRA

The results of Karma—good or evil arises through ignorance or false knowledge and hence dharma and adharma earned through ignorance are destroyed by Vijñāna. Even the present Karma of a wise man (Jñānī) does not bear or produce fruits. As a seed free from coating (Tuṣā, Kaṁbūka and Kiṅgaśārka does not sprout, so the soul free from ĀṆAVA MALA, MĀYĀ and KARMA does not produce the worldly bondage (BHAVĀṄKURA) Ignorance and worldly bondage, thus, are interdependent. A man free from doubt and error, his Puṇya and Pāpa being exhausted is free from the knot of ignorance. Karma performed by a man of knowledge does not fructify in the form of birth as a burnt seed does not sprout. The Saṁkucita citti due to limited knowledge or Mithyā Jñāna and Bhāvanā of a future body according to Karma gets a body corresponding to Udbhūtakarma vāsanā.[1]

1. Vide Paramārthasāra, 53-67

On the basis of our knowledge of Tāntric Philosophy whether of the monistic type or otherwise, we can have a clear knowledge of the significance of Karma in human life. Impure Karma is what is associated with Sakala souls or even with the Pralayākala souls but in the vijñānākala state also there is Karma in a certain sense, though it is of the purer nature. The lower Karma known as Karma mala is associated with mundane life, it is either of the nature of merit or puṇya or of the nature of demerit or pāpa; elsewhere known as dharmādharma or adṛṣṭa. This Karma is destroyed by knowledge of discrimination, as a result of which the human body which is a result of Karmaic fructification falls off. The consequent state is one of Kaivalya. It is the state free from Karma of impure type and has nothing to do with the worldly existence but if a particular soul in this condition is favoured with Divine grace as a result of which it is invested with a spiritual body called Baindavaśarīra in Siddhānta śaiva. It is technically known as vijñānākala. These souls as thus invested with supernatural body function in the realms of pure matter, as authorities controlling under the direction of the Divine, the Impure Māyā. This sort of world administration is also associated with Karma though it is not impure saṁsāra in the ordinary sense. From the Tāntric view point, we are thus face to face with two-fold Karmas, impure and pure—of which the impure is the source of pleasure and pain and is the cause of transmigration and the pure Karma is that of a person who is free from impure Māyā but is not free from pure Māyā and functions as a member of the administrative staff under the Divine order exercising control over the world of Māyā. This distinction between pure and impure Māyā is very important. We should remember in this connection that the Saṁsāra which results from impure Māyā includes even the higher heavens, for they also fall within the zone of lower Māyā. Keeping this in mind we can say that perfection according to tantra implies freedom from the lower as well as the higher Māyā.

CHAPTER III

CONCEPTS OF KARMAN IN THE EPICS

In the Post-Vedic Sanskrit literature the place of two Epics—Rāmāyaṇa and Mahābhārata is unique. Looking into these two great works, it seems to us that the concept of Karma dominated the minds of thoughtful people in those days. There are two aspects in which the Karma doctrine is generally viewed. In one aspect Karma is looked upon as the moral voluntary act performed by men, considered as merit or as demerit, as the case may be Merit or good Karma gives rise to good results in the form of enjoyments or pleasure, while evil Karma produces bad results in the forms of suffering and praise. This sort of fructification of Karma in the form of happiness and misery is held to be true not only in the present life but also in the lives to come. Hanumān[1] in his address to Tārā says that good or evil deeds fructify in happiness or sorrow.

This is a clear evidence of the belief that Karma produces its results not only in this life but also in the same way as the experiences and happenings of the present life, good or bad, are due to Karmas done in a previous life.

Thus this concept of Karma was known to Rāmāyaṇa as we have it. The other aspect of the doctrine of Karman was what is usually considered as Daiva. Daiva is distinguished from Puruṣakāra or Pauruṣa. Puruṣakāra implies human effort whereas Daiva has the sense of certain fruits which are supposed to be due to the action of the gods. In reality however, these fruits are borne by one's own Karmas in an earlier life stored up as unseen forces as merit or demerit and controlled by the Devas and

1. Rāmāyaṇa, Kiṣkindhā Kāṇḍa 21.2

गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम् ।
अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥

consequently known as Daiva. There are two views of Daiva either as identical with the unseen merit or demerit of the previous Karma and operated by the believers. In opposition to this, Daiva is popularly conceived as a blind higher force which corresponds in some sense to the idea of destiny or faith having no causal relation to the prior Puruṣakāra of the person concerned. In the Rāmāyaṇa, we find evidence of the existence of the knowledge of both the concepts of Karma. Some people are reconciled to think that there is no reconciliation between the view of Karma with that of Daiva. In the early literature, not only in Rāmāyaṇa or Mahābhārata, but also in some other works, we find usually a strong contrast between the doctrines of Karma and Daiva. While Karma implies conscious and deliberate action on the part of the agent, Daiva, on the other hand stands for a sudden emergence from above in the form of an unforeseen event or an unexpected happiness or pain. People not accustomed to philosophical thinking were inclined to take Daiva as a distinct conception from Karma. They are inclined to think that Daiva is irresistible. It comes suddenly as an act of unknown and an unseen power working from beyond over which human activities have no control. This view of Daiva presents itself to us in Hitopadeśa, where we have the following statemant,[1] in which there is evidently a reference to contrast between Daiva and Ātmaśakti. Ordinary people in those days considered Karma as an expression of Ātmaśakti which asserts itself on the overpowering of Daiva or so-called action of unforeseen forces. This contrast between Puruṣakāra, Ātmaśakti and Daiva was a popular feeling in ancient times. Later philosophical literature in its discussion on Karma has studied the question carefully and harmonized the apparent conflict between Daiva and Puruṣakāra with the formulation of theory of Adṛṣṭa. In this view Karma is used in the sense of Dṛṣṭa Karma or actual action in the present and Daiva is understood in the sense of

1. Hitopadeśa

दैवं निहत्य कुरु पौरुषमात्मशक्त्या ।
दैवं हि दैवमिति कापुरुषा वदन्ति ॥

adṛṣṭa karma or ancient karma concerned in the mental background in the form of dispositions and tendencies.

In Hanumān's address to Tārā,[1] it is stated that every man reaps the good or evil consequences of his own action performed in previous lives. This implies that the joy or sorrow experienced by a man is the moral consequence of his own action right or wrong —in an earlier life.

In the Rāmāyaṇa, Ayodhyākāṇḍa we have the following important statement.[2] It is stated that on some occasions even good persons are found to commit actions which cannot but be described as reprehensible and vice versa. It is pointed out that all this is due to the function of Daiva.

From the foregoing verses of the Rāmāyaṇa, it appears that the word Daiva covers all such incidents and events which appear all of a sudden without any previous mental conceptions of the person concerned. This shows that in those days, the original actions or results were supposed to be the human saṅkalpa or Daiva. In this sense the conception of Daiva is parallel to that of predestination but a study of philosophy of Karma as understood in ancient India would seem to show that the so-called unknown factor in the production of happiness or misery is not a blind force working behind but is really one's own Karma or Karma potency stored up for a length of time as a blind force and worked out by the Daivas or forces of nature when the time of fulfilment is reached, In this way, though ordinarily the term Daiva implies the blind action or celestial forces on human destiny, it in reality is believed to be the result of Karmic forces kept in store for a length of time until the moment of maturation or Vipāka.

The word Daiva is used in Rāmāyaṇa in different contexts.

The conception of Daiva as an irrevocable blind force is in existence and the conception of Karma as a guiding principle of human destiny is also admitted. In later times the two ideas are

1. Rāmāyaṇa, Kiṣkindhākāṇḍa 21. 2

2. Ibid., Ayodhyākāṇḍa, 22. 20-24

combined together in the established theory of Karma but in the earlier literature the relation was rather loose and in that case it was a concession to the popular view that the forces of nature in the form of Daiva also appeared to regulate the experience of humanity.

In ancient Sanskrit literature as in the medieval, we always come across a note of contrast between Daiva and Puruṣakāra, as apparently distinct forces operating to bring about human experiences in the form of pleasure and pain. The word Daiva is substituted by Kāla or any other similar word. Puruṣakāra is evidently the present Karma initiated by the ego's will. In the Rāmāyaṇa, we find a clear statement of the apparent distinction between Daiva and Puruṣakāra. In the Ayodhyākāṇḍa of Rāmāyaṇa,[1] Rāma admonishes Lakṣmaṇa and gives him a good sermon on the true origin of pleasure and pain as well as of other mental dispositions. It is pointed out in this connection that neither pleasure nor pain is imposed by one on the other. It emanates from the unseen force entitled Daiva which no person is capable of overruling. This unseen force entitled Daiva is a great power which overwhelms not only ordinary human beings but also great Ṛṣis who were well known for their hard penances.

This indicates that an incident which happens all of a sudden and which was not even conceived before, is described as originating from Daiva. In other words, what is known as Daiva is unpremeditated and incapable of being discarded or thrown away. One important peculiarity of Daiva is that it is irrevocable. In some places the word Kāla is used in the place of Daiva and is described as irrevocable. Kauśalyā's instruction to Rāmacandra on the eve of his leaving for the forest is an example.[2]

In his speech to Sumantra, Lakṣmaṇa points out that the strength of Daiva is greater than every other strength available to man. And it is for this reason that even Rāmacandra who

1. Vide Rāmāyaṇa, Ayodhyākāṇḍa, Sarga 22, 20-22, 24

2. *Ibid.*, 24th Sarga 30, 35

when excited is capable of destroying all the devas, assisted by all the Gandharvas, Asuras and Rākṣasas. He is also unable to neutralize the power of Daiva, Gandharvas, Asuras and Rākṣasas, bound by the decree of Daiva.

It is well known that sometimes Karma brings about its consequences in the present life and does not wait for fructification in a life to come. The dictum which is pointed out by the Yogi[1] implies that Karma in the form of a dire action bears fruit in the present life itself and does not wait for a future life. Daśaratha began to feel on the separation from Rāmacandra that this misfortune was the direct effect of his bad action in killing the Ṛṣi Śravaṇakumāra. He admits this in the course of his lamentation.[2]

It is pointed out in the Rāmāyaṇa that the law of Karma is irrevocable. It does not make an exception even in the case of a person who is believed to be a divine incarnation. It was believed that even persons of great spiritual eminence have to suffer on account of their unfavourable Karma. Rāma's separation from Sītā was an account of the curse of Bhṛgu Ṛṣi.[3]

In Brahmaloka, no one feels hungry, but a tapasvī of Brahmaloka feeling hungry enquired of Brahmā about the reason of hunger—who said that having only done the penance and not having done the charity he felt hungry.[4]

CONCEPT OF KARMAN IN MAHĀBHĀRATA

As in the Rāmāyaṇa, so in the Mahābhārata, we find a similar attitude towards the working of Daiva. It is clearly stated that what is bound to happen (Bhavitavyam) is inevitable and as such there is no room for lamentation for its happening. This is Daiva and is incapable of being averted by one's intellec-

1. अत्युत्कटैः पुण्यैः पापैः इहैव फलमश्नुते ।
2. Rāmāyaṇa, Ayodhyākāṇḍa XXXIX. IV
   मन्ये खलु मया पूर्वं विवत्साः बहवः कृताः ।
   प्राणिनो हिंसिता वापि तस्मादिदमुपस्थितम् ॥
3. Rāmāyaṇa, Uttarakāṇḍa, LII. 18
4. Ibid. LXXVIII, 15-17

tual resources at the present moment. It is said to be a decree of heaven (VIDHĀTṚVIHITAM), and it is not possible for a man to avert it or transgress it in any way. As a matter of fact, existence or non-existence, happiness or misery—all are based upon the decree of Kāla or time spirit. It is also the dispensation of God (VIDHĀTṚVIHITAM) and cannot be averted. The Vanaparva of the Mahābhārata fully bear out the truth of the above statement.[1]

From this passage of Vanaparva, one thing seems to be clear. It is that what is designated as the decree of fate, otherwise known as Daiva or the will of the Lord (VIDHĀTṚVIHITAM) is the dispensation of the Lord of Karma.

In another passage in the Mahābhārata, we find an instance of a beautiful virgin bitten by a snake. It is said that the snake under the activation as it were of Kāla or time spirit had bitten the damsel.[2]

In the same work we find a statement of Dhṛtarāṣṭra that the playing of dice was not at all to his liking and yet he approved of it, having been influenced, as it were, by the decree of heaven.[3]

In another passage of the same works we find stated that the present dispositions (Vṛtti) of all creatures are due to their past actions (Karma).[4]

In this passage the word Karma is used instead of Daiva or Kāla showing that all the three conveyed the same sense.

When Damayantī was suffering from the separation from her husband, she thought that it was due to her own misdeeds in a previous birth. The passage forming a part of Damayantī's lamentation gives a clear statement of the conception that any evil done in a previous life bears fruit corresponding to its itensity in the present life.

1. Mahābhārata, Ādi Parva Chapter I, 246-247
2. Mahābhārata, Ādi Parva, VIII. 18-19
3. Mahābhārata, Vana Parva, IX. I
4. Mahābhārata, Vana Parva, XXXIII. 4

In another passage it is stated that ignorant people suffering misfortunes in their present lives attribute them to the action of Devas and consider them to be due to daiva, while in truth their present condition is really the consequence of their own deeds in a previous life. What is once done can never be wiped out.

In another passage, in the same work,[1] we find Bhīṣma on his death bed saying to Karṇa that it is not possible to transgress Daiva by means of one's own personal exertion or Puruṣakāra otherwise known as Pauruṣa. The same idea is found in Droṇa Parva.[2]

The same idea of the greater strength of Daiva having the supremacy is expressed by Yudhiṣṭhira.[3]

This idea of the supremacy of Daiva was expressed by Dhṛtarāṣṭra after the Kauravas had been defeated.[4]

In another passage in the same Parva, we find a clear and correct statement with regard to the mutual relation of Daiva and Puruṣakāra. It is said that the foundation of human society is built on the mutual interaction of the two cosmic or individual forces i. e. Daiva and Puruṣakāra.

The same idea is found in the Sabhāparva.[5] The Epic is not wanting in passages which show that there is no inherent opposition between Daiva on the one hand and Puruṣakāra i.e. one's personal action on the other. The truth is that a person's present Karma while producing its results is converted into a powerful force and is operated by unseen powers of nature. In that state it is known as Daiva and produces its effect on the performer of the original Karma with irresistible force. This shows that Daiva, however, powerful it may be, is not really different from the original Karma. Though it appears to be invincible it is not really so, in as much as the present Karma performed with greater zeal, may be able at times to conquer the power of Daiva.

1. Mahābhārata, Bhīṣma Parva, CXXII, 27,28
2. Mahābhārata Droṇa Parva, 9th Adhyāya, 10th verse
3. Mahābhārata Droṇā Parva; CXXXV. I
4. Mahābhārata Sabhā Parva, XVI. 12

In the Sauptika parva,[1] it is emphatically remarked that exertion and destiny together lead one to success. Here the spirit of the statement seems to be that man's duty is to exert himself to his utmost capacity with a view to attain success but if he fails notwithstanding his utmost efforts, he is not to blame. He should be regarded as being overpowered by the forces of Daiva.[2]

This is the philosophy of action for the practical man according to the Mahābhārata.[3] It is clearly stated that good acts produce happiness and sinful acts produce misery. A person never enjoys or suffers without a proper cause. His present enjoyment or suffering is really a consequence of his previous deeds.

The other passage shows that no one enjoys or suffers wrongly in this world. If he enjoys pleasures, it is because he has earned them or if he suffers pain that also is because it is his due. In this world, strict justice maintains order and there is no room for unfair play in the moral administration of the world. No body has a friend or an enemy who can act in his favour or against him. Every man is his own friend and is his own enemy. As a matter of fact he himself is the true witness of his own actions. The inevitable character of previous Karma has often been exercised in the Epic. It is pointed out in the Śānti Parva that Daiva and Puruṣakāra are mutually dependant for practical purposes, a person should exert himself in the direction of Puruṣakāra or a personal exertion and should not like an impotent person try to depend hopelessly on Daiva.[4] This is exactly the spirit of the other statement of Śāntiparva.[5]

An interesting passage in the Śāntiparva makes a curious statement to the effect that though some people may lay emphasis on present activity i.e. Puruṣakāra and others on the other hand

1. Mahābhārata Sauptika Parva II 2-3.
2. Sauptika Parva II. 35.
3. Mahābhārata, Śānti Parva, Adhayāya Chapter 181. 10, 14, 16
4. *Ibid.*, Śānti Parva, 139 Adhayāya, 82
5. *Ibid.*, Śānti Parva, 139.84.

declare their view in favour of Daiva. There exists a class of thinkers who are described as materialists (Bhūtacintaka), who have no faith either in Puruṣakāra or in Daiva but who are advocates of doctrine of Svabhāva. They are of opinion that neither personal exertion or Pauruṣa nor Daiva is capable of yielding fruits without the help of Svabhāva or nature. Looking closely into the problem one is constrained to think that neither Daiva nor Pauruṣa nor even Svabhāva can give rise to results exclusively. The three forces work together harmoniously to produce proper results.[1]

In the Śānti parva,[2] there is a short account of the theory of Karma and its fruits. It is stated that an action performed with physical body bears its fruit in the future in a similar physical body. In the same way mental actions bear the fruits in dreams and not in the waking state. In this passage we also find a clear statement of the fruits of penances, charity, observance of Brahmacarya etc. according to the principle of the Karma theory.

From an extract of the Mahābhārata,[3] it appears that Jñāna is adhiṣṭhāna, avyakta is ajñāna i e. buddhi and ahaṅkāra. The ajñāna is superimposed in the seed of an embodied jīva (dehijīva). The jīva by means of its own Karma under the influence of Kāla or time moves about in the world. The jīva moves about in dreams as if with a body. In the same way the embodied soul or Dehī by means of its qualities of varṇa and karma experiences the worldly movement, (SAṀSĀRABHRAMAṆA).

CONCEPT OF KARMAN IN BHAGAVAD-GĪTĀ

We now turn to Śrīmadbhagavadgītā and find out the teaching of Śrīkṛṣṇa on the doctrine of Karma. Gītā, as interpreted by Lord Kṛṣṇa is supposed to expound the philosophy of action in its highest sense. At the time when the Gītā was

1. Mahābhārata Śānti Parva, 232 Adhayāya, 19-20
2. *Ibid.*, Śāntiparva, chapter VIII, verses 1–29.
3. *Ibid* Śānti Parva 213. 12-14.

preached, the entire atmosphere was charged with the spirit of the Vedic sacrifice. Śrīkṛṣṇa pointed out that sacrifice or other forms of Vedic Karma are very good in their own way as means of attainment of heaven and heavenly pleasures, for the Vedic Karmas are all performed with a keen desire to secure the ends of worldly striving in this life or to attain to heavenly life. Śrīkṛṣṇa raised his voice against this sort of action because, he pointed out that it increases the impurity of the mind and does not secure the eternal peace and happiness. He pointed out that the joys of heavenly life however, prolonged and varied, are short-lived and are bound to disappear altogether when the soul will be compelled to come down to earth and take again its normal course of life. This sort of Karma does no good to the doer nor to the world outside as well. Śrīkṛṣṇa pointed out that the supreme reality which he represents is Puruṣottama as distinguished from what he describes as Kṣara puruṣa and Akṣara puruṣa. Puruṣottama is paramātmā and he himself is an incarnation as it were of this paramātmā. In the Gītā Śrīkṛṣṇa indirectly points to this True self. He says that in consequence of his Human and Mortal body, people are generally inclined to look down upon him as an ordinary person subject to birth and death but he points out that these people do not know His Real Divine Nature which controls all elements.[1] In the eleventh chapter He referred to His Divine Nature.[2]

Even His dearest friend, Arjuna who had knowledge and faith in His Divinity could not understand him fully, so He gave Arjuna temporarily, the Divine Eye by which he would be able to recognise His Divinity. Kṣara Puruṣa represents the changing world in all its aspects[3] and the Akṣara Puruṣa is the Great Immutable.[4] Of the Three Puruṣas, the Kṣara represents

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1. Bhagavadgītā IX. 11 — अवजानन्ति मां मूढा: मानुषीं तनुमाश्रितम् ।
2. Ibid. XI. 8 — योगमैश्वर्यम् ।
3. Ibid, XV. 16 — क्षर: सर्वाणि भूतानि
4. Ibid. XV. 16 — कूटस्थोऽक्षर उच्यते

the changing aspect and the flux and the Akṣara represents the Great Immobile. There is no relation between the two. The Uttama Puruṣa however is Paramātmā which stands for a harmonious combinations of the opposite and the contradictory elements of change and no change. This Paramātmā or Uttama Puruṣa has a twofold Prakṛti or nature, namely Parā Prakṛti and the Aparā Prakṛti. The Parā Prakṛti stands for the human soul, the Jīva, and is an eternal aspect of the Eternal Puruṣa, which holds together the creation. The Aparā Prakṛti or the lower nature is the Prakṛti of Sāṁkhya consisting of the three guṇas (त्रिगुण) and is material in structure. The guṇas or the qualities of the Aparā Prakṛti stand for an action. It is said that man because of egoism, thinks himself the agent, whereas deeds are done by force of Prakṛti.[1]

Paramātmā presides over this Prakṛti which lies at the source of initiation of all action. Though the self considers itself as the doer or the agent of this action, this is due to the egocentric constitution of the self or the Ātmā. Śrīkṛṣṇa says that true action is far removed from the action in which ordinary people take part. True action has before it a double motive, though in ordinary cases it remains hidden under the surface. True action is one which benefits the doer as well as the world outside. In ordinary life, action is preceded by a desire for the acquisition of its results. The hidden spring of action is the desire for happiness which is described by the Mīmāṁsā philosophers as Iṣṭasādhanatā Jñāna i.e. a knowledge of the fact that the action will succeed in producing the desired result. Śrīkṛṣṇa says that this is the nature of all Sakāma Karma (सकाम कर्म) which aims at gaining happiness and averting evil. This is intensely personal and it is impure as it is tainted with desire and aims at the acquisition of fruits. These fruits may be heavenly pleasures and so forth. They

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1. Bhagavadgītā III. 27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥

do not tend to purify the soul and even the pleasures which they secure are shortlived and do not purify the soul. This is one thing. Another thing is, this sort of action creates a division between man and man, for in such cases where the aim of one man clashes with aims of the other man, there is bound to be a conflict which is supposed to be source of a breach of peace. The most important defect in such actions is that it keeps the man or the doer tied down to worldly prospects and does not help to make it pure in order to rise up to higher and purer regions. These are the natural defects of the Sakāma Karma which prevailed in the Vedic age. Śrikṛṣṇa raised his voice against this Sakāma Karma in ancient India and pleaded very strongly in favour of Niṣkāma Karma i. e. disinterested action or action which aims at self-purification and attainment of supreme truth. In order to keep free from the evil effects of Sakāma Karma, there rose a school in ancient India that raised their voices against the performance of action altogether. These people represented the extreme Saṁnyāsis who were recluses of some sort or the other. Śrīkṛṣṇa found that the two currents were contradictory to each other. The current followed by the householders is in favour of Sakāma Karma in a householder's life which leads to heaven and rebirth. The other current is that of the recluses who have left their houses in search of Supreme Truth and are deadly against the performance of any Karma at all. Both these currents were really anti-social. Śrīkṛṣṇa suggested a path which lies midway between the two opposite currents. He said that the true path lies between these extremes. He was not in favour of renunciation of positive life and search for wisdom in caves and forests. He also was deadly against the poisonous effect of desire in all human activities, in consistency with the metaphysical background which pleads for Uttama Puruṣa or Puruṣottama i.e. Paramātmā as combining together, the opposite elements of Kṣara Puruṣa as well as Akṣara Puruṣa, so he suggested that the best elements of two courses should be brought together in a single path which he named Niṣkāma Karmayoga. He said that Karma should be retained, so also renunciation and, for this he suggested the renun-

ciation not of Karma but of the fruits of Karma. He pointed out that this was the true Naiṣkarmya and not the renunciation of the action itself, and on the other hand he recommended Karma and rejected the desire for fruits. In this way the middle path was discovered as a doctrine of Niṣkāma Karma. The result of Sakāma Karma is the attainment of Kṣara Puruṣa and the result of Saṁnyāsa or renunciation of karma is the attainment of Akṣara Puruṣa Both are extremes and were avoided. He suggested a course where Karma was retained and desire for its fruits rejected. The inevitable result of this path will be in favour of a life in touch with the Uttama Puruṣa or Puruṣottama. This is the important secret behind his philosophy of action. It was a sympathetic view, for he kept in view the permanent good of the soul in so far as being free from desire it would remain pure and yet it would now aim at the mutable Akṣara Puruṣa. By virtue of action for a fault without regard for its fruits, the result would be a life consistantly with the life of Uttama Puruṣa or Paramātmā. If a man followed the life in favour of the Ksara Puruṣa, it would mean transitory attainment which would render no permanent good to the agent. For the attainment of Kṣara puruṣa would mean a life of constant change—going up and coming down and having no concern with his fellowmen in the world. The life of a Naiṣkarmya yogi in the old sense would mean stagnation. It might lead to the attainment of the Kūṭastha (कूटस्थ) but will have no connection with the welfare of the world at large. The philosophy of Niṣkāma Karma as discovered and preached by Him (Śrīkṛṣṇa) leaves room for his individual uplift in the scale of spiritual perfection as well as for the greatest possible good to his fellow-being on earth.

In this line of action, siddhi or asiddhi i.e. success or failure is not at all a point for consideration. What is truly aimed at is the purity of the mind in respect of the performance of the action concerned. In the eyes of such a person, the Yoga consists in the sense of equality between both success and failure. What the agent is expected to consider is that he should perform

his duties for his own sake and not for any ulterior consideration. This leads to the purity of the action in the highest sense of the world, purity which is consistent with higher spiritual realisation. Śrīkṛṣṇa points out that this is the best way to harmonize the opposite elements of ancient social life for the ancient society. We had the extremes of the sacrificial mentality full of desires for acquisition on the one hand and on the other hand absolute indifference to all action and living a self-centered life or a life of self-mortification and self contemplation. The former life leads to Kṣara puruṣa but not to Paramātmā and the latter life leads to Akṣara Puruṣa and not to Paramātmā. He suggested the middle course which was the simplest way, He pointed out, to the realisation of Divine Reality.

Śrīkṛṣṇa's philosophy of life does not end with Niṣkāma Karma for he pointed out that even Niṣkāma Karma requires the function of an ego, for in fact all action is performed as a result of the function of the guṇas of nature presided over b the Supreme Lord or Paramātmā. In this way it is the nature which performs the action in reality but the ego in the person attributes it to itself. The continued performance of Niṣkāma Karma would naturally lead to the purification of the mind as a result of which the knots of the ego are expected to become loose. This represents a spiritual advance of very great significance. The fact is that this philosophy of action represents the dedication of the fruits of action and is expected to lead to a more exalted state which represents dedications of action itself. Śrīkṛṣṇa pointed out towards the end of the Gītā discourse that as a logical sequence of the Niṣkāma Karma expounded by Him, the mind becomes pure and almost free from the encroachments of ego sense. When such a happy moment comes, God dwelling in the heart (Hṛddeśa) of the Sādhaka asks him to renounce all actions altogether and surrender themselves exclusively to the Inner Monitor. As a result of this self-dedication preceded by renunciation of action, the Supreme Lord takes upon Himself the responsibility of purifying the soul and transforming it accordingly for higher spiritual

purposes.[1] The Gītā supports the ancient doctrine that dharmā-dharma or Karma is destroyed by self knowledge, but in this connection it adds that the fire of knowledge destroys all karma which means that even the Prārabdha Karma are destroyed by it but it should be remembered that fire of knowledge must be sufficiently stronger (Samidha). This means that in cases of ordinary knowledge it destroys Karmas excluding Prārabdha but when knowledge is very strong even Prārabdha Karmas may be destroyed by such knowledge.[2]

KARMAYOGA AND GĪTĀ

In ancient age, expecially in that part of India in which the Gītā was held in respect, there appears to have been a conflict of ideas even among learned people as to the true significance of Yoga and Saṁnyāsa. People seem to have been under the impression that action being a source of mundane life, inaction which is revealed in a life of renunciation is the best remedy for worldly misery. Renunciation means an ascetic life and a life of inaction. The different orders of ascetic and Saṁnyāsin in those days seemed to have embraced this life of inaction in the hope that by rejecting action in all its forms, they were advancing in the direction of Mokṣa. This is what they used to describe as Karmasaṁnyāsa or naiṣkarmya and it is the ideal of individual as well as social life. 'Śrīkṛṣṇa' noted this and raisedh is clear voice against the falsity of this belief in different ways and different aspects. Śrīkṛṣṇa also noted this that in His time there was a clear-cut breach between action and inaction and that many people were carried away from the duties and obligations of family life or social life into the airy desert of lifeless inaction. He noted that inaction has its own virtues, which cannot be denied, so has action and each of these two has its own limitations also.

1. Bhagavadgīta. XVIII, 66
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।'
2. Gītā ज्ञानाग्नि सर्वकर्माणि भस्मसात् कुरुतेऽर्जुन ।।

He noted that usually action or active life is attended with a desire for success and enjoyment. He also observes that inaction by itself is sterile and useless. A human body with an embodied existence can hardly do without action at any moment. Even its very existence depends on action. True inaction is not merely a loss of activity, but it consists in a freedom from desire which actuates the activity. Therefore, He said that the true path of a man lies midway between the two which consists in action without desire. Action under no circumstance should be given up but the objectionable action in usual elements namely desire for fruits, should be given up. This means that it represents pure action for its own sake without any consideration of what the consequences may be. This rivetes the attention on action itself and not on success or on other considerations which are associated with it. This gives rise to the purity of action as a duty and constitutes yoga in so far as it is in union with the spirit of the Divine will. Ordinary action which is inspired by hopes and fears bears fruit in the success which attends it. This fruit is perishable so that in consequence of such action a man cannot attain to the Imperishable. On the contrary the inaction of an ascetic which may be good in itself leads to mokṣa which is a state of freedom from action or saṁsāra. Śrīkṛṣṇa was completely in opposition to these two antagonistic ideals namely the ideal of a perpetual Saṁsāra which is implied in Kṣara Puruṣa and state of absolute inaction which is implied in Akṣara Puruṣa. He admitted Kṣara Puruṣa as well as Akṣara Puruṣa both as the two opposite poles of a common line just like thesis and anti-thesis of some of modern thinkers or Sat and Asat of ancient Indian thinkers. He was in favour of a doctrine of synthesis which expressed through his interpretation Uttama Puruṣa or Puruṣottama or Paramātmā in the Gītā. Puruṣottama represents a synthesis of Kṣara and Akṣara. In the same way Śrīkṛṣṇa combined in his theory of Karmayoga the elements of Truth and the theory of action and inaction both. This Karmayoga is usually known as the doctrine of Niṣkāma Karma and its result is superior to the results of the extreme forms of Karma and Saṁnyāsa. The extreme form

of Karma was represented in the lifetime of Śrīkṛṣṇa by the so-called Vedic Karma which was always performed with a view to secure profits in heaven.

The extreme form of Saṁnyāsa was a state of inaction in the pure Brāhmaṇa. None of these had any bearing on living humanity and its sufferings but the doctrine of Niṣkrāma Karma was intended to help not only the doer of that Karma but also the world as a whole. It helped the doer with purification of his mind which was not possible in Sakāma Vedic Karma. It also helps to improve the status of the social being in as much as the doer of the action does not claim the fruits of his action but dedicates them to the society without retaining any personal interest in them. Accumulation of the fruits of Niṣkāma Karma, thus produced, tends to improve the state of the society and the moral tenor of the indivi duals constituting the society for selfless action is infinitely superior to selfish action. As regards individual effect of Niṣkāma Karma on the doer, it is enough to say that with the purification of the mind of the doer, his egocentric life also begins to change. In due course the whole of ego becomes less and less tight. It must be remembered that according to the Gītā all action really proceeds from the activities of the guṇas of prakṛti.[1]

Though the action is done by the nature's forces and not by the Ātmā; Ātmā under the stress of its egoistic impulse feels that the action was done by him. The truth of the matter is that the Ātmā is merely the silent observer of the action and not the agent of the action itself. As a result of Niṣkāma Karma, the hold of ego becomes weaker and weaker until it disappears altogether. And it is at this critical moment that Śrīkṛṣṇa advises his disciple Arjuna to give up all religious activities and to surrender to the will of the Supreme Lord. When this surrender is complete, the Lord takes over the charge of his disciple and through his own infinitely powerful will initiates a change in the personality of

1. Bhagavadgīta III, 27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥

His disciple who is at that time merely an observer and all action in his mind and body precedes from the Divine will alone.

This is the ultimate culmination of Niṣkāma Karma as preached by Śrīkṛṣṇa.

KARMA AS A MEANS TO PERFECT REALISATION ACCORDING TO GĪTĀ

The Gītā insists in various ways on the importance of Karma. It goes so far as to say that in ancient days there were great persons like Janaka of Videha who attained to perfection through Karma alone. The word used by Gītā is Saṁsiddhi. The statement says[1] in plain words that the perfect siddhi of Janaka and others rested on Karma and Karma alone. The words Saṁsiddhi in the Gītā seems to convey a very high idea, as we know that in normal course knowledge or perfect illumination is attained by a man after the lapse of a series of lives spent in concentrated practice. This knowledge is of the nature of Jñāna and when it reveals itself in the life of a man he surrenders himself unconditionally to the will of the Divine.[2]

The true test of knowledge is destruction of ego and its result is the act of sincere surrender to the will of God. This is prapatti. The prapatti or surrender to the Divine will puts an end to all egoistic activities on the part of the Ātmā and ends in the realisation of the supreme idea which is described as Parāgati.[3] It is stated that a man after the attainment of perfection in various births attains the Parāgati.

This shows that some Supreme saṃsiddhi in the language of the Gītā is the one way to supreme realisation. Karman as a way to Saṃsiddhi is certainly a path to the realisation of the supreme ideal. Saṃsiddhi is therefore, more or less on a line with knowledge so that Karma as a knowledge is supported by Śrīkṛṣṇa.

1. Bhagavad Gītā (III. 20) कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
2. Ibid. (VII. 19) बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
3. Ibid. (VI. 45) अनेकजन्मसंसिद्धः ततो याति परां गतिम् ।

KARMA AS A SACRIFICS OR YAJÑA

A cursory view of the Bhagavad Gītā would suffice to convince one that Śrīkṛṣṇa was a staunch supporter of Karma or life of action but he pointed out that the action by itself has no moral significance. It is plainly stated that the Karma or action which is intended for the Divine is the true Karma. It is called a sacrifice or Yajña. Any other Karma which has not this aim in view is a source of bondage. The conception of Yajña has to be clearly made out so that the Gītā theory of Karma may become intelligible. It is stated in the Gītā that the creator (Prajāpati) created Jīvas (Prajā) in the beginning of creation together with Yajñas (sacrifice). In other words the origin of Jīva is co-evil with the origin of Yajña. The mandate from the creator to the entire creation was that the created world should try to develop itself, on the basis of the evolution of Yajña. In other words the development of humanity is said to depend on a true cultivation of what is described as Yajña. It is held that it is through Yajña that man can have his desired object. The creation consists of two orders of being—Man and Devas. The relation between the two is that one supplements the other. The word Deva stands here for cosmic and super-cosmic forces of life which are as real as the human creation under its control. The relation between the two is that one cannot do without the other, so that even the existence of one is dependent on the existence of the other. It is a state of mutual support in which one is essentially needed for the existence of the other as the other is. Of these two one cannot thrive exclusively unless it is supported by the strength of the other. This reciprocity in creation is a fundamental fact and it is on this that the philosophy of sacrifice is ultimately based. The Devas have to be supported by men through their activities and as result of this support received, the Devas make their own contribution to the happiness of men. Men depend on Devas as much as Devas depend upon men. This central fact has to be recognised and the philosophy of sacrifice represents as it were the recognition of this basic fact. The fact is that the

whole order is an organism i.e. properly organised in relation to all its parts so that one part has to depend for its existence on the other as the other on itself. The recognition of this basic truth in nature is reflected in the advice or mutual sentiment found in the Gītā.[1] It is thus clear that the desired objects of life could be automatically supplied by the Deva or cosmic forces if they are in their turn propitiated in a proper way by the human beings.[2] This implies that a person who enjoys the amenities of nature without on his part giving to the higher forces their dues is really a thief. The idea is that true Bhoga is not possible unless legitimate dues to others are discharged. A man can in all propriety enjoy only what is left behind after the full payment of his dues to others. It is for this reason that in ancient India the householder who served the guests was entitled to enjoy what was left behind after the service was over. In other words it was thought sinful for a man to cook for himself. He was required to cook for others and after the satisfaction of all he was at liberty to enjoy the remnants of what was utilised. Such people were called Yajñaśiṣṭāśinaḥ i.e. the people who live on the remnants of what is left behind after being served to the guests and others. Such people are purified from all sorts of sins. In the technical language of the Gītā, Karma develops into sacrifice and sacrifice leads to the formation of rainy clouds. Rain from clouds helps in the growth of food and food is the basis of all animal life. On the other hand Karma is the manifestation of Brahma and Brahma is genetically related to the immutable Akṣara. The cult of sacrifice as thus understood, explains how it acts as the basis of Brahma. This cycle as described above is technically known as Brahmacakra and it is the duty of every human being to follow it up in life. One who does not do so lives in vain. The life of such a man steeped in sense-pleasures is no true life at all.

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1. Gītā III-11. परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥
2. Gītā III-12. इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

KṚTSNA KARMA

There are many secret doctrines in the Bhagavadgītā which are not as carefully studied as they seem to deserve. One of these doctrines is the theory of Kṛtsna karma which rendered into English becomes equivalent to integral Karma. The question of integration is a very mysterious affair, so that in consequence of integration the contradictions seem to meet. It is pointed out that like the natural object according to Patañjali everything contains everything else so that everything in nature as a product contains in an unmanifested form every thing else. The only question of determining the character of the object is based on the existence and manifestation of the qualities which are most prominent. Patañjali says in his Sūtras that one object may be transformed into another of a different kind due to the influx of material existing there as unmanifest and it is for this reason that the Yogins declare Sarvaṁ Sarvātmakam.

The commentator says that Jātyanucchedena Sarvaṁ Sarvāmakam. On the analogy of this the Gītā makes a similar bold statement in regard to Karma. It is well known that Karma and Akarma are contradictories so that ordinary men cannot find one in the other. In other words ordinary people are capable of seeing Karma in Karma and Akarma in Akarma, for Akarma is static and Karma is dynamic and two are distinct from each other but Śrīkṛṣṇa says that the secret of true wisdom consists in having a vision of the Karma in an integral sense.

This vision is very wonderful for it brings about a harmony between the static and dynamic-in other words, a person who has this clear vision of Karma in Akarma and Akarma in Karma is really an actual performer of integral action, technicelly known as Kṛtsna karma. A man of true intellect (Buddhimāna) can work this out easily in his life. In this way Karma finds its fulfilment in Jñāna and Jñāna in Karma. One who is supposed to represent the Kṛtsna Karma is not required to perform any Karma at all, but he has to have the true vision or intuition in which Karma and Akarma are equated. According to the Gītā,

this is the sign of true Buddhi to see the whole thing in a part and a result of that to be the agent of the whole.[1]

KARMA OF A DYING MAN

In the 8th chapter of Bhagavadgītā there is an important section on the Karma which a dying person should carry out in order that he may attain to the divine level. It is said that if a man continues to remember God at his dying moment, he attains to the status after he has left out his connection with the body.[2]

The rule is that a man may attain to any position provided he is able to remember it firmly at the time he loses his sense of identity with the body. The fact is that an act of memory for a single moment may be an eternal act provided it occurs when there is no longer any sense of identity with the body. This is really the inner significance of Sadā in the explanation—Sadā-tadbhāva bhāvitaḥ.[3]

In the verses 10 to 12 there is a formed statement of the way in which the karma of the dying man has to be performed. At this moment, the dying soul is supposed to be equipped with the following qualities —

A. Concentrated mind

B. A sense of devotion

G. Yoga Śakti as expressed in the lifting of the Prāṇaśakti and placing it within the two eyebrows. This implies that the dying person is furnished with Yoga in relation to mind and to Prāṇa and devotion. It is, therefore, prescribed that the first duty of a dying person should be the control of all the doors or venues of the body (nine in all, navadvāra) and that the mind should be suspended within the heart and also that with the help of yogic dhāraṇā, the dying person should be able to keep his vital energy (Prāṇa) confined within the crown of

1. Bhagavad Gītā, Adhyāya IV, Verse 18.
2. Bhagavad Gītā, VIII. 5
3. Gītā VIII. 5

the head. When this is done, the dying person should remember the Divine and repeat the holy syllable of AUṂ which represents Brahma. Such a person when he departs from the body attains to the supreme aid.[1] In the paper on 'मृत्युविज्ञान' और परमपद'[2] there is an elaborate attempt to describe the Karmas of a dying person. In this paper it has been pointed out that the closing of the nine doors of the body can be successfully attempted by the yogic kriyā. It is said that with the help of a particular mudrā, the rectal avenue may be easily supressed. A practice of the mudrā for a short while creates in this body a sense of concentration when a knowledge of the outer world is prevented from coming into being. In due time it is followed by what is technically known as (withdrawal of the senses) but it should be remembered that before the action of this mudrā commences, the person should practise prāṇāyāma beginning with pūraka followed by Kumbhaka. After the air is suspended, the action of the mudrā should be commenced. If kumbhaka is performed successfully, the Samānavāyu becomes strong. In consequence of this, the entire nervous system of the body (higher, lower and oblique nāḍīs) becomes unified and equalised with the Suṣumnā. At that time, the vital energies flowing in those Nāḍīs come to be equilibrated and assumes the form of the prāṇa. This is technically known as the equilibrium of the nāḍīs. There after the person has to meditate on the suṣumnā as an upward flowing stream. The suṣumnā is within the centre of the physical body. It rises from the navel region upto the Brahmarandhra and even beyond it to the centre of Śakti. As a result of this practice all nāḍīs and all the granthis beginning with the heart are suspended and under the influence of meditation comes into the full bloom and begins to flow upwards. The vital energy in the different centres like the heart, throat and palate etc. have lost the straight motion

1. Bhagavad Gītā VIII. 11. to 12.

2. भारतीय संस्कृति और साधना, Vol. I. p p. 463-475.

and have become curved. This is technically known as granthi. These granthis are likened to the lotus on account of the fact that they are subject to the dual action of contraction and expansion. The control of the doors as referred to in the Gītā is really a form of Pratyāhāra. As soon as the pratyāhāra in the above form is formed the out-going tendency of the mind disappears because it is the sense alone which with the help of air converts the mind as restless and full of outgoing tendencies. This is followed by the abeyance of the mind within the heart.

A detailed study of the entire process of the Karma may be found in the above article and need not be repeated here.

VARṆA AND KARMA

Śrīkṛṣṇa in his instructions to Arjuna in the Gītā expressed His personal ideas on the origin and evolution of the varṇas wrongly translated as caste by modern writers. The entire social system of the ancient Hindus is based upon the organisation of different varṇas. The well known Puruṣasūkta of the Ṛgveda in its X chapter or Maṇḍala refers briefly to the origin of the four varṇas or caste. In this brief account, the cosmic man (Puruṣa) is supposed to represent its mouth, the Kṣatriya its arm, the Vaiśya the thigh and Śūdra the legs. The cosmic Man is in a sense the Indian or rather the Vedic society of the age. The four limbs of man represent the four sections or castes of the Indian community known at that time. In this representation the place of precedence is given to Brāhmaṇa who represents the mouth. This is due evidently to the fact that the Brāhmaṇa in the earliest stage of the Āryan Society represented the intellectual and spiritual section of the community. The Kṣatriya evidently represented the physical and the martial section and Vaiśya stood for the economic strength of the community. The Śūdras standing generally for the outsiders were slowly brought into the Āryan fold and were made to represent the serving section of the community. This was probably the aspect of the Hindu Society in the Vedic age. This classification is usually supposed to be based on the

division of labour. It is true so far as it goes but what Śrīkṛṣṇa says in the Gītā seems to imply that the entire classification was based on general principles of guṇa and karma. Guṇa means the infinite quality of the person concerned and karma means the action which follows from guṇa and is consistent with its nature. Following this line of thinking we find that the division, threefold or fourfold is not arbitrary. The entire classification of objects in the external world is based upon this principle and it is well-known that any deficiency in Guṇa or karma or efficiency in the same has a tendency to bring down or raise up the standards of the varṇa concerned. It is for this reason that in the course of the natural state of the society it is sometimes found that men of higher castes are sometimes lacking in higher qualities and show traces of qualities which are normal to the lower and vice versa. A Brāhmaṇa may have qualities of a Kṣatriya and a Kṣatriya that of a Brāhmaṇa. The instances of Paraśurāma and Viśvāmitra will clear the point. There are of course exceptional cases and are explained in the Epics in an adequate manner.[1]

But in the ordinary course of the nature, a Brāhmaṇa sepresents the spiritual heredity on the one hand and the spiritual acquisition on the other and so with the others. It is said in the earliest literature on the subject as interpreted by Yājña-valkya that there are three principles involved in the philosophy of varṇa or caste, Jāti, Karma and Vidyā. For example, the Brāhmaṇa body must be in the ordinary course a product of Brāhmaṇa parents. Such Brāhmaṇa is technically known as Jātibrāhmaṇa — it is Brāhmaṇa by birth just as bird or beast or a particular species is born of a bird or beast of the same species. In the same way, a Brāhmaṇa is born of a Brāhmaṇa parents. This represents the superficial qualification of a Brāhmaṇa body, namely Jātyā Brāhmaṇaḥ (जात्या ब्राह्मणः) This is birth in a Brāhmaṇa family with the specific characteristics inherited from his parents.

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1. See Mahābhārata Anuśāsana Parva, Adhyāya IV. For the example of Viśvāmitra ; and Rāmāyaṇa, Bālakāṇḍa Sarga 75-76 for the example of Paraśurāma.

The next step in the evolution of the Brahminical nature is the activity or conduct of a true Brāhmaṇa. This is Karma. This conduct befitting a Brāhmaṇa consists of Yajña and Yājana, adhyayana and adhyāpana and dāna and pratigraha. These are six. This includes spiritul studies, penances, mantra-recitation and other activities consisting of a true Brāhmaṇa. As a result of these activities, in due course of time the immediate knowledge of Brāhmaṇa reveals itself. At that time the person deserves to be called a true Brāhmaṇa. As with Brāhmaṇa, so with other members of the society.

If a person by virtue of his inherent qualities develops particular attributes and propensities befitting a particular varṇa, he is reborn in that varṇa after his death. This appears to be a line of thinking in ancient scriptures. Abrupt change of one varṇa into another is not admitted though it is found in exceptional cases in the Purāṇas. There is another side of the question which developed in later society on account of a contact with foreign elements. It is Jāti Bhraṃśa or Pātitya. This means that such a fallen person is an outcast and is not allowed to take part in the normal social function pertaining to that caste.*

FAILURE OF KARMA AS A COSMIC FORCE—DIVINE INTERVENTION AND DIVINE DESCENT

We have been studying the philosophy of Karma from different angles of vision. We know that if there is individual Karma, there is also a collective Karma, which is the sumtotal of individual Karma in a certain period of time. Just as there is polarity in individual Karma so there is polarity in collective Karma also. Karma by nature in ordinary cases of human beings is either good or evil or a combination of good and evil as it is stated in Yogabhāṣya (white i. e. Śukla, Kṛṣṇa i.e. Black

* These details have been carefully studied by ancient scriptural code writers and have been well summarized in some modern works. Compare P. V. Kane's History of Dharmaśāstra, vol. IV.

and Śukla-Kṛṣṇa i. e. mixed). The colourless Karma (neither white nor black or Śukla Kṛṣṇa) belongs to Yogins and not of the ordinary human beings. This natural collective Karma represents highest spiritual stage of advancement for a country or for an age. There is a natural opposition in the white and black Karma of a person, so in collective way also there is a similar opposition between cumulative white Karma and cumulative dark Karma. When in a particular age and with reference to a particular karma, the cumulative dark Karma becomes so great that cumulative right Karma of the same country finds itself unable to shine and prosper. Such an occasion comes in the life of a man or a nation from time to time. It is on such occasion that what is known as a Dharmaglāni (धर्मग्लानि) in the Gītā or downfall of righteousness and predominance of dark forces take place that the cosmic agency intended for the maintenance of a natural position in the world fails to function. The world forces are incompetent to solve regularly the critical world position. It is at such moments that extra cosmic power, that is the so-called Divine power, asserts itself and comes down to earth consciousness for the preservation of the world order. This is technically known as descent of God in the form of an Avatāra.

It is just clear that Divine Intervention in the form of Avatāra, is sometimes necessary for proper adjustment of Karmic sources on a general level.

FUNCTION OF KARMA, GRADED BIRTH, KARMA AFFECTING BIRTH

It is well known that the Gītā teaches and is supported by all other Śāstras that the caste or varṇa of a particular person is determined by the principle of equitable distribution of guṇa and Karma i. e. qualities and actions.[1]

Karma is action and guṇa is Sattva, Raja and Tama. According to the distribution of these two fundamental principles, the birth of a human being is determined. In ordinary cases

1. Bhagavad Gītā IV-13 चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

this is a simple affair. It is well known that the varṇa of a particular person is determined by heredity and therefore appears that for all practical purposes the birth of a particular person in particular families is determined by the karma as well as natural quality of the person who is born. If a person deserves to be born as a Brāhmaṇa, he is by natural forces transmitted to the requisite Brāhmaṇa parents. In this connection it should be remembered that in some cases there arises complications in the birth. This also is due to the influence of Karma. In other words, for instance, a man born in aparticular family is expected to have tendencies and characteristics for attaining that parentage but there are cases on record where complexity is noticeable. In all sacred books we find here and there such complex instances. The two glaring examples are those of Viśvāmitra and Paraśurāma.

It is well known that Viśvāmitra was born of Kṣatriya parents. His father was Gādhi, the son of Kuśāmba. It is well known that though by birth he was a Kṣatriya, he through his parents became converted into a Brāhmaṇa. On the other hand Paraśurāma was born in a Brāhmaṇa-family but was gifted with qualities which are proper for a Kṣatriya. As to how this complication was possible, the ancient literature gives detailed explanation.[1]

1. Mahābhārata Ādi Parva, Chapter IX,

CHAPTER IV

CONCEPT OF KARMAN IN THE PURĀṆAS

The Paurāṇic literature including the Mahāpurāṇas, Upapurāṇas and the other allied works affiliated to this school is very essential. Speaking briefly it represents the spiritual and religious culture of medieval India. The Epic literature is allied to it. The poetical literature in Sanskrit specially is intimately connected with it and in most cases is basèd upon the traditions etc. recorded in the Purāṇas. In my humble way, I have tried to make a special study of this branch of ancient Indian literature keeping in view popular beliefs and general ideas of the problem of Karma in regard to its multifarious issues. Of these issues, the most important seem to be concerned with concrete illustrations of illustrious persons taking their birth in different periods of time which are sometimes countable in terms of Yugas, Mahāyugas, Manvantaras and even Kalpas. In the course of this study, it sometimes appears that great differences in the scale of time do not count in regard to the recollection of a minor incident after ordinary periods of time. The question of different dimensions in the region of time and space method crops up and has to be settled in its own way. It seems from a careful study that in the domain of karma and its forces, nothing is lost with the lapse of time. It also appears that the true individuality of a person does not lie in the form and activity shown on the stage but lies far behind in the basic personality of the man which does not show itself in the so-called historical or pre-historical activities known to us under that name. Śrī Bhagavān Śaṅkarācarya mentions this fact in his commentary on Vedānta Sūtras. By way of example, we may take the names of Indra, Vyāsa etc. Really speaking, Indra or Vyāsa is not the name of a proper person. In different ages, different persons have appeared and played the part of Indra. We find this in the

case of Devatās and Ṛṣis, As Indra is not a proper name, so Vyāsa and Viśvāmitra are not proper names, for many individual souls in the course of the ages have appeared on the scene and functioned properly on the stage. This is a very important point to be considered. The question, therefore arises, whether in the study of Karma, we should take note of this basic fact. In this connection it has to be remembered that whatever achievement or blame is attributed to a particular Deva or to a particular Ṛṣi, it belongs to a particular person appearing on the scene under this name and it does not necessarily imply either blame or praise in the character of the original individual who appears on the stage under the particular name. Consequently, the story of Indra and Ahalyā relates only to the person appearing on the scene and not to the individuality of the true person concerned.

A* comprehensive study of the entire Paurāṇic literature is in itself a subject for specialization but still we have tried to go through the entire literature as far as possible.

Summing up the entire literature on the subject, we have been able to take note of about eight or nine more outstanding cases of rebirths recorded in the Purāṇas. More such cases are available but we need not to go through the whole story as what we have selected is deemed to be sufficient to throw clear light on the subject.

Topping the list of these accounts, we may place the story of Satī, the daughter of Dakṣa Prajāpati and the wife of Lord Mahādeva.[1]

* I am indebted to Sri Raveendra Kumara Siddhanta Śāstri whose illuminating articles an Purāṇas have enlightened and inspired me. The artices appeared in a Bengali Magazine "Pather Ālo".

1. The story of Satī is found narrated in the following Purāṇas—

(i) Brahma Purāṇa Chapter XXXIV

(ii) Liṅga Purāṇa Chapter L

(iii) Skanda Purāṇa, Mahādeva Khaṇḍa of Kedāra Khaṇḍa 22. 84-86

(iv) Śiva Purāṇa, Adhyāya VII

We have placed the name of Satī, the Supreme Goddess of the Śaivas in front of this list. It is found in the Purāṇa that the relation of Satī to Śiva Mahādeva in both her births is the same.

Indra—It is stated in the Padmapurāṇa, Uttarakhaṇḍa, Chapter CCII, that he was reborn in the other birth on earth as a son of a person named Śivaśarmā who was a Brāhmaṇa living in Hāstinapur. It may be stated in passing that Śivaśarmā came to remember his previous life after a bath in a particular pilgrimage (Nigamodbodhaka). Indra is described in the Mārkaṇḍeya Purāṇa as taking birth as a Pāṇḍava in the Tretā age. It is stated there[1] that the five Pāṇḍavas were really five Gods who took birth in human forms for removing misery in the human birth.

Nārada—Devarṣi Nārada describes himself to have been in his earlier life the son of a maid servant of a Brāhmaṇa. He is also known to have been Upabarhaṇa Gandharva in one of his births. It is written in the Brahmakhaṇḍa of Brahmavaivarta Purāṇa[2] that as Gandharva he had several wives but in spite of that he developed an insatiable sexual urge on seeing the nymph Rambhā. Brahmā cursed him that he would be born on earth as Śūdra and then take his birth again as one of the mental sons of Brahmā.

Nala Damayantī—Śivapurāṇa records the story of Nala Damayantī's previous birth. Nala in his previous birth was a Bhīla—a well known tribe in Western India. Once a Brāhmaṇa came to the Bhīla's house and sought refuge for the night. Bhīla had accomodation for two people only—he himself and his wife. He thought of helping him by allowing him to sleep inside and arrange for his own sleep outside the door, although he knew that sleeping outside was not free from danger. During night hours he kept awaking for a long time and as soon as sleep came to him, a deer tore him asunder. In the morning his wife

1. Mārkaṇḍeya Purāṇa, V. 20

2. Brahmavaivarta Purāṇa, Brahmakhaṇḍa, Chapter XIII.

saw him dead and felt such a great shock that she arranged to burn herself on a funeral pyre. At that time, Mahādeva appeared and blessed them—"In the next birth you will be born as Niṣādharāja and your wife will be reborn as your companion. You will be given the names of Nala and Damayantī."[1]

Suratha—It is known from a study of the Devī Māhātmya, otherwise known as Saptarṣi Caṇḍī included in the Mārkaṇḍeya Purāṇa that king Suratha was a devoted worshipper of the Supreme Goddess and as a result of a boon received from the Mother attained after his death to the status of "Sāvarṇī Manu."[2]

Jaḍa Bharata—Viṣṇu Purāṇa gives the story of Jaḍa Bharata. A son of king Ṛṣabha, he was very much religious and after ruling over kingdom for sometime he handed over the kingdom to his son and took way to the forest to practise Yoga. Before the attainment of perfection, he died and was born as 'Bharata' in the family of Yogis.[3] He is known by the name of Jaḍa Bharata. He went to Sāligrāma pilgrimage for the practice of Yoga but still could not get freedom from the bondage of death and birth. Once, he was wandering in the forest. Suddenly nearby, one lion roared and out of fear, a pregnant female deer fell in water. The deer died after the fall and the young one born then and there seemed to be alive floating on the water. Out of compassion, Bharata brought him out of water, took him to his Āśrama and reared him up. At the time of his death, he thought of the young deer with the result that he was born a deer. On account of being a Yogi, he was a Jātismara (जातिस्मर). When born as deer, he would go to the Sāligrāma mountain to have his food i. e. leaves. In due course of time, he died and took birth in the pure Yogi's house and was well-versed in all the Śāstras. This time also he was named Bharata. Even being full of wisdom, he would behave as a fool and hence people named him JADA-

1. Śiva Purāṇa
2. Mārkaṇḍeya Purāṇa 93. 13-14
3. Viṣṇu Purāṇa 2. 12. 33-34

BHARATA. Once this Jaḍa Bharata had a discussion with a king Sauvīra by name. The details of this are given in the second aṁśa of the Viṣṇu Purāṇa.

From the life of Jaḍa Bharata, it is sufficiently clear that whatever man thinks at the time of death (that) he becomes.[1] This reflects the whole character of a person in a way, for whatever he thinks at the time of death, that forecasts the next birth. It is not possible to think goodness at the time of death while one might do bad things throughout.

King Nṛga — In the Bhāgavat Purāṇa,[2] is given the event of the king Nṛga who was of charitable bent of mind. Once a cow of a Brāhmaṇa got mixed with the cows of king Nṛga. The king taking the cow for his own donated the same to some other Brāhmaṇa. Due to this sin, the king was born as Kṛklāsa.

Śāṇḍilya — In the Kumārikā of the Maheśvara Khaṇḍa,[3] we have the instance of a Kūrma who was a Jātismara and related the story of his past birth. In one of his former births, this tortoise was born in the family of a Brāhmaṇa. Then he was called Śāṇḍilya. In his childhood, this Śāṇḍilya by way of play would construct a temple for Śiva and in his young age he actually worshipped Śiva with devotion. Due to this Puṇya, after death, he was born again in the dynasty of Brāhmaṇa and was a devotee of Śiva and a Jātismara. Because of Śiva's boon, he got birth in a noted solar dynasty, and he was the ruler of a vast kingdom. Pratiṣṭhānapura was his Capital and his name was Jayadatta. This king Jayadatta also was a Jātismara. This highly devoted king constructed a Śiva temple at various places. Śiva was highly pleased and wanted to give boon to Jayadatta. Jayadatta asked for immortality and freedom from age and the same was granted by Śiva. After the attainment of this boon, Jayadatta's wisdom was thwarted and he got involved in various bad actions including adultery. Yama could not take away his life because of

1. Gītā VIII. 5

2. Bhāgavat Purāṇa X. 64

3. Skanda Purāṇa, Kumārikā Khaṇḍa of Maheśvara Khaṇḍa, Adhyāya XI.

Śiva's boon. Helpless Yama reported the matter to Śiva. The loyal wives are most devoted to Śiva. On hearing that their chastity was molested by Jayadatta, he got enraged, called Jayadatta and cursed him—"Henceforward you be tortoise." Jayadatta satisfied Śiva by his penance and Śiva said—"First you will be born tortoise for a long time and in the 60th kalpa, you will be free from the curse and will stay by me."

SECTION I

In the foregoing pages we have given a number of illustrations of cases of rebirth referred to in the Purāṇas. These are only some cases out of a very big number which stand to show that belief in such rebirths was a very common picture in ancient Indian mythological traditions. In the present section, we propose to deal with the various factors which account for rebirth in different forms and in different ages. Among these causes we may note that there are really two causes one of which operates in a particular case. In the case of persons who are free, divine and above karma, the question of karma does not arise. In such cases only the personal will suffice. This is illustrated in the case of the Divine Mother—Satī whose rebirth was determined by Her will. As she was pure self, above Māyā, the question of Karma does not arise. A similar case is also found in the rebirth of five Pāṇḍavas. These Pāṇḍavas were really of a celestial race i. e. race of Gods, taking birth in human form for the purpose of doing good to the world. In this case Dharmarāja came down and took birth as Yudhiṣṭhira, Indra, Arjuna etc. In other cases, which include the entire field of mundane existence, the doctrine of karma holds good as we have tried to maintain in the present thesis.

What appears as Śāpa or Vara in the Purāṇas is only the secondary operative cause which has no real value because the idea of pronouncing a curse or a blessing in the case of potent Yogis or Ṛṣis is closely bound up with the previous karma of the person or persons concerned. It appears outwardly that the boon

or curse leads to the rebirth but studying the causality from the moral point of view, it appears that the real cause is the karma of the individual concerned, not the Śāpa or Vara. We have the following cases in the Purāṇas—

1. According to the Brahmavaivarta Purāṇa, Nārada was cursed by his father Brahmā for disobeying his father in connection with the process of creation of the family. Self-controlled Nārada put lot of questions to his father, and the annoyed father (Brahmā) cursed him to be born as Upbarhaṇa Gandharva with a long life and with a number of children.[1]

2. Satī worshipped Śiva and He appeared to give Her wishful boon. Pārvatī expressed her wish to be His wife.[2]

SECTION II

The question of Jātismara or the faculty of remembering of the past life comes up in the course of the study of these rebirths. The word Jātismara is generally used in Yogic literature in the sense of a person who remembers his previous lives. This power of recollection is due to certain causes, we may state two causes in particular—

1. The Yoga literature points out that it is possible for a man to remember his previous life if he is able to have a direct vision of the past Saṁskāras lying stored in his memory. In the Yoga Śāstra, we hear a great Yogi like Jaigīṣavya who was able to remember all the series of his past life both in heaven and in hell through Yogic faculty. In the Paurāṇic stories, we generally find that their faculty remembering the past life (Jātismaratā) is often due to external causes, such as a dip in some holy water, or a vision of some sacred Devatā, of seeing some allied picture or it may be also due to some other occasional causes.

Jātismaratā is very wide in its scope and the power possesses several degrees of perfection. A person who remembers the event

1. Brahmavaivarta Purāṇa, Brahma Khaṇḍa 8, 54

2. Skanda Purāṇa, Kedārakhaṇḍa 22. 84-86

of another Yuga or Mahāyuga may not be able to remember the events of the past Manvantara and one who can remember Manvantara may not be able to remember a Kalpa. These degrees imply qualities of perfection. Examples of some Jātismaras as mentioned in the Purāṇas may be noted below—

1. It is stated in the Matsya Purāṇa[1] that the seven sons of Ṛṣi Kauśika, who had been the disciples of Garga Muni, committed the great offence of having killed a cow in consequence of which they were compelled to take birth in five lower castes. As a result of having performed Śrāddha ceremony for the fathers, they attained to the power of birth recollection in every birth. Ultimately they were born in good places, some in the families of Vedajña Brāhmaṇas in Kurukṣetra, others as sons of kings and ministers. This story as narrated in Matsya Purāṇa is also repeated in Harivaṁśa so that its popularity in ancient time was undisputed.

2. The remarkable story of birth recollection is furnished in the Mārkaṇḍeya Purāṇa in the dialogue between the father and the son. We refer here to the case of the Brāhmaṇa Sumati of the Bhṛgu family and his son. This boy was initiated with sacred thread but did not behave himself like an intelligent boy before his father. He talked like a dull and unintelligent person. He said to his father that he happended to remember millions of his previous lives in detail.[2]

The father wanted to know details regarding the past lives and the boy described them. This includes several interesting incidents of his past life.

SECTION III

A cursory study of the Purāṇas leaves us in no doubt as to the causal character which the doctrine of Karma represents. As a matter of fact we find in the Purāṇas here and there records of the actual casual nature of Karma so that we find a detailed

1. Matsya Purāṇa Chapter XX.

2. Mārkaṇḍeya Purāṇa, Adhyāya—10.

account in some places of certain Karmas right or wrong taking their natural consequence in a particular way as enjoyment of pleasures in higher planes or suffering in different forms of life in hell.

1. In the Mārkaṇḍeya Purāṇa,[1] it is said that if a man accepts money from a fallen person, he is reborn as a donkey. If a man serves as a priest in the case of a fallen person, the priest has to take rebirth as a worm. If a person does not treat his teacher properly, he is reborn as a dog. If a person looks upon the wife of his teacher with lust or if he steals the object of his teacher, he is reborn as a donkey. Ill-treatment of parents compels one to be reborn as a dog. If a person threatens his parents, he has to suffer hells and take the birth as a sparrow. If a person thinks un-well of the wife of his brother, he is reborn as a pigeon. If one commits injury in the body of his brother's wife, he is reborn as a tortoise. If one takes money from one's master, but does not serve him properly, he is born as monkey etc.

2. In the Bṛhadnāradīya Purāṇa,[2] it is stated that a person who behaves against the rules of Varṇāśrama and misleads, suffers for three kalpas in different sub human stages of life. There-after he passes 66000 years as worms. Thereafter, he continues to be reborn as a serpent for one kalpa. After that, such a person is reborn for one thousand years as lower animals and then as mlecchhas. After this such a person is born as an illegitimate child for two successive births. Then he is born in the house of a poor Brāhmaṇa.[3]

3. The Nāradīya Purāṇa gives a brief account of how simple persons take their births after the sufferings of hells. It is said that in the beginning they are reborn seven times as donkeys followed by births for ten times as a dog. Thereafter they are reborn as worms in excreta for one hundred years. This is followed

1. Mārkaṇḍeya Purāṇa, Chapter XV.
2. Bṛhadnāradīya Purāṇa, XIV. 73-78.
3. Bṛhadnāradīya Purāṇa XIV. 73-78.

by their rebirths for one hundred years as mouse, followed by twelve years as serpents. After this they are reborn as animal for thousand times. Then they are reborn as trees for one hundred years. Ultimately they are born as lower animals after which they are reborn as human beings. As men they become cāṇḍālas for seven births. Then they take sixteen births as Śūdras, one birth as Vaiśya, one birth as Kṣatriya. During this time, they are tormented very much by powerful people. Ultimately they are born as children of poor Brāhmaṇas.[1] In this connection this Purāṇa[2] adds that gifts and other deeds sometimes help in destroying several lives in succession.

It is said in Śiva Purāṇa[3] in praise of Jyotirliṅga, that being born in an inferior birth if any-body sees Jyotirliṅga after death, he is reborn as an owner of abundant wealth and in that birth doing good deeds, he is able to attain emancipation. Born in the Mleccha Yoni or in the Yoni of Antyaja, if any one sees Śivaliṅga, he is able to be reborn as Brāhmaṇa. One who is born as an impotent, or is devoid of any Āśrama, he, by seeing Śivaliṅga is reborn as Brāhmaṇa.[4]

SECTION IV

THE SPIRITUAL STATUS OF A SELF-FORGETFUL PERSON TAKING REBIRTH

In the story of Nārada, we have found that Nārada was originally Devarṣi and the mental son of Brahmā. He had to be reborn under the curse of Brahmā and due to his own sexual passion in the family of Gandharva; because it was in this family that one could enjoy carnal pleasures in the utmost fashion. After this birth as a Gandharva, he was born as the son of a maid servant as stated in the Brahmavaivarta Purāṇa.[5] Brahmā

1. Nāradīya Purāṇa XIV, 81-86.
2. Nāradīya Purāṇa XIII.
3. Śiva Purāṇa, 38. 27-29 (Jayasaṁhitā)
4. Brahmavaivarta Purāṇa, Brahmakhaṇḍa, Chapter VIII.
5. Brahmavaivarta Purāṇa, Brahmakhaṇḍa, Chapter VIII.

is always in favour of the proper creation and therefore, he always advises marriage and giving births to sons, but Nārada was detached from the enjoyments and he was against this opinion. As a result of this Brahmā became enraged and cursed him so that he might be reborn again as a Gandharva named Upabarhaṇa and in the course of long life would procreate many children. Before leaving his body, Nārada asked from his father the great favour that in any life he may not loose consciousness of his previous lives and may not be deprived of his Divine Bhakti. He said that a person who is a Jātismara may be born as swine and yet he may retain his divine consciousness. As a result of this divine love, he attains to the highest Divine position after death, in Goloka.

In this connection, a very important question presents itself for discussion as to the value of moral life in relation to the cultivation of Divine Love. The question arises—Is it possible for an immoral person to be a true and genuine Bhagavadbhakta. By an immoral person I mean a person who is not walking in the path of social morality and who is often found to be guilty of moral transgressions. In Dharmaśāstra in words of social morality, Ācāra or purity of conduct and purity of moral life are supposed to be foundation of not only moral but religious life also. The question arises, is it possible for a man who is working under youthful passion to become a true devotee of the Lord ? Nārada's prayer seems to imply that even the irregularities of his sexual life might not stand in the way of his Divine Love but is it possible ? Is there any sanction for this in the Śāstras ? It seems to me that the teaching of the Bhagavadgītā is very explicit in this point and makes the whole position clear. The Lord in the Gītā clearly says that even if an immoral person worships Him with single minded devotion, he must be regarded as a saintly person; for he is having implicit faith in Him.[1]

1. Bhagavadgītā IX-30

अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

This shows that even extremely objectionable conduct in social morality need not stand in the way of a man being a truly spiritual person deserving to be called a Sādhu and dear to the Lord. All this depends upon the person's attitude towards God. If the person dedicates himself totally to the thought of God and to His love, he deserves to be called a true saint inspite of his moral lapses, however condemnable from the social point of view. For, the secret of a saint for the saintly life is not outward conduct though it has its own value but is a secret and indomitable passionate love for the Divine Reality. Nārada prayed that by reason of the fact that he was a Jātismara, the continuity of a particular noble quality in every rebirth is possible. Hence, the spirit of his prayer—that inspite of his passionate nature which leads him from life to life, he wanted never to be deprived in any of his lives of the great love, he felt for the Divine Reality. From the words of Gītā it appears that such a combination is not impossible, so that it is possible for a man to remain a great devotee of the Lord, inspite of his vital nature being full of passion. In the Gītā, it is pointed out in answer to the question of Arjuna that what is called a misdeed or guilt has its origin not only in the present will of the person but also under the influence of subconscious forces generated by the past will.

The story of Nārada lays a special emphasis upon this interpretation of spiritual life.

SECTION V

PHYSICAL TRANSFORMATION UNDER THE POTENCY OF KARMA

Up to this time we have discussed the question of fructification of Karma in different births. In this case, we have the assumption of second body which takes place after death. The interval of time between the death of the first body and rebirth of the second body may be small or may be very very great but we know from a study of the Purāṇas that this assumption of a second body by way of fructification of Karma performed in the earlier

body may be without the intervention of death of the persons at all. In the Purāṇas, this is illustrated in the case of the evil action by the illustration of Nahuṣa and in the case of the good action by the illustration of Nandīśvara. To make it more clear, the existing body which is the result of Prārabdha Karma of the previous life is usually bound to continue till the prārabdha which is generated, is exhausted. A new prārabdha can function after the current prārabdha is exhausted and death has occured but in the case of a very great Yogi the desired body to be assumed in future after death of the present body may be assumed in the immediate present. In such cases death is averted. In other words, the present body undergoes the process of physical transformation (Jātyantara Pariṇāma) as a result of which it is transformed totally into the body which was to have been assumed after death. This is affected with the help of the Prakṛti.

As said above we learn from the Purāṇas the story of Nandīśvara and Nahuṣa whose transformation took place in their present life without the intervention of death. It is said that Kumāra Nandīśvara on the strength of his exalted karma was able to have his present body transformed into a celestial body immediately without passing through the gates of death and rebirth. This is from Vyāsa's commentary on Yogasūtra.[1]

As Nandīśvara's human body was converted into a celestial body, in the same way Nahuṣa's celestial body was converted into the body of a serpent. The general view is that Dharma arrests the activity of adharma and vice-versa. There upon, the transformation takes place in nature's own course, as a result of which conversion of one body into another becomes possible.[2] The story of Nahuṣa appears originally in the Mahābhārata,

1. Patañjali's Yogasūtra IV. 3
2. The story of Kumāra Nandī is found in the Sanatkumāra Saṁhitā of Śivapurāṇa, Chapter XLV, verses 134-Chapter L. Nandī was the son of Śirād Muni, but his body was not of the ordinary type of a sexually born

It is said that Nahuṣa who was for sometime the king of Gods in Indra's heaven, compelled all the Ṛṣis and Maharṣis to bear a palanquin on their shoulders. Nahuṣa himself was seated within the palanquin which was carried by Ṛṣis. The Ṛṣis were not accustomed to work in this way and felt tired. Consequently they had to halt from time to time in the way. Nahuṣa was thereby enraged and became excited with ange . He came out and kicked Ṛṣi Agastya with his feet. Being thus insulted Agastya immediately afterwards cursed him saying that on account of thus kicking, all his virtues which enabled him to rise upto heaven and became its king, became exhausted and that he should go down into the lower world and assume the form of a serpent for ten thousand years. Nahuṣa's body was immediately converted into that of a snake.

From a study of the Purāṇas, we find evidence of the working of Karma sometimes in an accumulative and sometimes also in a vicarious manner. When God Mahādeva was pleased, with Nandī, he granted Nandī not only personal blessings, but also blessings to his father and friends. For, he was allowed to

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body. It was Ayonija (अयोनिज). This body on account of Nandi's penances and propitiation of Mahādeva was converted into a celestial body through the blessing of the Divine. Its normal term of life was only eight years. Cf. the statement—अर्धारम्भे अष्टमे वर्षे जीवितं न भविष्यति। It was the statement of Mitrāvaruṇa, the transformed body of Nandī was glorious result of the blessings of Mahādeva. The penance of Nandī was in the form of intense devotion to Śiva. In this connection he declared—

न तात तपसादेव दृश्यते न च विद्यया।
शुद्धेन मनसा भक्त्या दृश्यते परमेश्वरः॥

Śivapurāṇa, Sanatkumāra Saṁhitā, Chapter XLV, verse 197.

The boon of Mahādeva was in the following terms :—

न भेतव्यं न भेतव्यं तुष्टोऽस्म्यहं तव पुत्रक।
न च जन्म जरामृत्युः मत्प्रसादात् भविष्यति॥
अमरो जरया मुक्तः सर्वदुःखविवर्जितः।
अक्षयश्चाभयश्चैव स्वपितास्वसुहृद्जनः॥

live in Śivaloka not only by himself but also with his entire family and friends. Nandī became his personal attendant named "Pārṣadagataganapaḥ" and assumed Śiva's form.

In the case of physical transformation (Jātyantara Pariṇāma) either for good or evil deed, the intervention of death is not necessary. What is indispensable is the so-called āpūraṇa of the causal forces or prakṛti as explained in the Yoga literature. The casuality of nimitta is not direct or immediate but through the implementation of prakṛti as explained there.*

SECTION VI

HEAVEN AND HELL

In the course of our Paurāṇic studies, so far, we have had occasion to refer again and again, to the Svarga or Naraka, or heaven and hell in the sense of places where pious or wicked souls are sent regularly in order to experience the consequences of their actions. Svarga or heaven in a general sense is a place for enjoyment of various kinds of pleasures, as a result of a life of good action or pious thought on earth. In the same way Naraka or Niraya meaning hell is supposed to be a place of intense torments and sufferings as a result of wicked thoughts and deeds of unpious persons. A general idea of Svarga or Naraka is analogous to what we find in other branches of Indian literature—Sanskrit,

* The Yogic philosophers are distinctly of the opinion that the relation between the intrinsic or material cause and the efficient cause consists in the fact that the intrinsic cause which is prakṛti itself, which transforms itself into the effect without the intervention of the efficient cause, the function of which is simply to remove the barrier in the path of the prakṛti's transformation. The quickness of time depends upon the intensity of the functioning of the efficient cause. Just as in a hilly country of a sloping nature, water locked up in the higher fields, comes down automatically to the lower, after the barrier is removed, it is exactly of the same nature. On the analogy of this teaching of the Yogaśāstra, it is believed that the sinfulness or piety in the case of Nahuṣa or Nandīśvara was so great that as soon as its barrier was removed, it revealed itself in the form in the effect immediately. Hence the celestial body of Nahuṣa was instantaneously changed into the body of a snake and the human body of Nandīśvara in the similar manner was immediately changed into a celestial one without being required to pass through the stage of death.

Pāli or Prākṛta. All differences are in details. A rational study of the entire scheme of heaven and hell is not needed here. It has been attempted in connection with other places with which we have had to deal in the course of this study.

In the present context we propose to give below a systematized list of both heavens and hells as narrated in the Purāṇas. In every case, as far as possible, references have been given for facility of consultation. In connection with the fructification of Karma, we have had occasion to speak about heaven and hell, Svarga and Naraka. We have often found that good actions lead to a heavenly life and evil actions to a life in hell, of course, for a limited duration according to the quality and intensity of the action. As regards Svarga or Heaven, the purāṇas as a rule had an implicit faith in the ancient conception of the seven planes—Bhū, Bhuvaḥ. Svaḥ, Mahaḥ Janaḥ, Tapaḥ and Satyaḥ. Here Bhū represents the physical plane, Bhuvaḥ including the earth with all its divisions and the subterranean planes of the so called underworld i.e. Pātāla and the Hells. The Bhuvaḥ represents the intermediate planes above the earth and below the Svaḥ or Heavens.

Svaḥ is Svarga which is heaven proper. It is presided over by Indra and has practically infinite divisions. Svarga represents heavenly life. It should be remembered that it has a dual nature so that we have a lower heaven called Bhoga Svarga and the higher heaven called Mokṣa Svarga. We are now dealing with the lower heaven where righteous persons are rewarded with enjoyments of various kinds—long life and great powers. There is no pain to be felt on this plane. All enjoyments are sensual. The inhabitants of heaven enjoy all sorts of sensual pleasures in this heaven. It is exactly as we find it described in the Yogabhāṣya. People enjoy their long life, freedom from fatigue and powers of 'Siddhis' of different kinds.

The higher heavens beginning with Mahābhārata are all fields of Kramamukti or graduated evolution. There are enjoyments there undoubtedly, but they are not due to ignorance but

caused by self knowledge though of a limited type. These heavens are abode of Jīvanmukta Puruṣas of different grades of spiritual planes. As regards the Narakas we append below a short note which will give a general idea as found in the Purāṇas.

We have incidentally referred to the fact that significance of merit and demerit became in course of time conventional. We give below a consolidated list of the names of hells given in Purāṇas with full references as far as possible giving a brief account of sufferings and tortures given therein mentioning if possible, the dark karmas which stain the truth.*

Name of Narakas	Names of Purāṇas	Sins
1. Asipatravana	Viṣṇu, Vāmana, Agni, Vāyu, Śiva, Bhāgavata	
2. Andhatāmisra	Vāmana, Agni and Bhāgavata.	
3. Ṛjīṣa	Agni	
4. Kālasūtra	Vāmana Agni, Bhāgavata, Viṣṇu	
5. Tāmisra	Agni, Vāmana, Bhāgavata	
6. Tapan	Agni.	
7. Mahānaraka	Agni	
8. Mahāvīci	Agni	

* It is said in the Śiva Purāṇa that in the kingdom of Yamarāja there are numerous hells. Persons are thrown into them according to the gravity of sins. Vide Śivapurāṇa, Sanatkumāra Saṁhitā, Chapter IV, Verses 50-51

Names of Narakas	Names of Purāṇas	Sins
9. Mahāraurava	Vāmana, Agni Bhāgavata	
10. Raurava	Viṣṇu, Vāmana, Agni, Śiva and Bhāgavata	Giver of false witnesses
11. Vaitariṇī Nadī	Viṣṇu, Vāyu and Bhāgavata	
1 . Śālmali	Vāyu and Bhāgavata	
13. Saṁpratāpana	Agni	
14. Sañjaīvana	Agni	
15. Avīci	Viṣṇu, Bhāgavata	
16. Saṁghāta	Viṣṇu	
17. Lohitoda	Viṣṇu	
18. Saviṣā	Viṣṇu	
19. Mahāpatha	Viṣṇu	
20. Kumbhīpāka	Viṣṇu, Vāyu and Śivapurāṇa	
21. Apraci	Viṣṇu	
22. Apratiṣṭha	Viṣṇu, Vāmana	
23. Adhaśirā	Viṣṇu	
24. Kṛmīśa	Viṣṇu	Sacrificer of Aniṣṭa.
25. Kṛmibhojana	Viṣṇu, Bhāgavata	Hater of gods, Brāhmaṇas, Pitṛs, Contaminator of Jewals.

Names of Narakas	Names of Purāṇas	Sins
26. Kṛṣṇa	Viṣṇu	Crossing the limit of the fields, remaining under impure tricky bent of mind.
27. Tāla	,,	
28. Taptakumbha	,, and Vāmana	
29. Tamas	,,	
30. Pāpa	,,	
31. Pūyavaha	,,	Doer of evil deed.
32. Mahājvāla	,,	Disloyal to daughter-in-law and daughter.
33. Lavaṇa	,,	Dishonouring the elders, back-biter of Vedas.
34. Lālabhakṣa	Viṣṇu, Bhāgavata	Neglector of guests.
35. Vahnijvālā	,,	
36. Vilohita	,,	Thief and not keeping within limits.
37. Viśasana	Bhāgavata, Viṣṇu	
38. Śvābhojana	Viṣṇu	
39. Saṁdaṁśa	Viṣṇu, Vāmana, Bhāgavata	
40. Dāruṇa	Viṣṇu	

Names of Narakas	Names of Purāṇas	Sins
41. Sūkara	,,	Intoxicants, Killer of Brahmā, Stealer of Gold and its other products.
42. Rudhīrambha	Viṣṇu	
43. Ghaṭiyantra	Vāmana	
44. Taptakumbha	,,	Taptaloha hell.
45. Śonitapurbhojana	,,	
46. Kūṭaśālmalī	,,	
47. Karpatra	,,	
48. Śvānabhojana	Vāmana	
49. Lohapiṇḍa	,,	
50. Karambhasiktā	,,	
51. Kṣāranadī	,,	
52. Kīṭabhojana	,,	
53. Kṣurāgradhārā	,,	
54. Niśītha Cakra	,,	
55. Saṁśoṣana	,,	
56. Kūṭamala	Agni	
57. Pūtamṛtikā	,,	
58. Lohaśaṅkha	,,	
59. Lohabhāra	,,	
60. Sakākula	,,	

Names of Narakas	Names of Purāṇas
91. Saṁghāta	"
62. Asi ālavana	Śivapurāṇa
63. Kardhaka	"
64. Karmabhālukā	"
65. Galagraha	"
66. Bhairava	"
67. Makṣikā	"

These hells are within the jurisdiction of Yama. The Viṣṇupurāṇa has named the different sins on account of which different sorts of punishments are meted out in different hells.[1]

It is said that the hell-beings can see the devas up in heaven and the Devas also can see the hell beings down in hells. It is said in the same context, that the hell-beings after the period of suffering in hells is over, are released from hells and are reborn in gradually higher and higher stages of life, namely Sthāvara, Kṛmi, Fish etc. living in water, birds, animals, human beings, virtuous men gods and ultimately Mumukṣus aspiring after liberation. It is also said, that a sinful person, unless he performs requisite penance is bound to go to hell. The same Purāṇa also refers to the Prāyaścittas. In this connection it is stated that the best penance for a sinful man is to remember God in the form of Śrīkṛṣṇa and to feel a sense of repentance on account of sins committed. It is further noted that the best penance is to remember God Viṣṇu with a sense of repentance.

While concluding this section, it seems to be desirable to try to present a glimpse of the general picture of Svarga and

1. Viṣṇu Purāṇa section II, Chapter VI, Verses 1-26.

Naraka, heavens and hells, found in the Purāṇas. While describing the Brahmāṇḍas with its fourteen fold divisions, the Purāṇas generally refer to the triple arrangement recognised in Indian culture, earlier and medieval. This triple arrangement is based on a triple division of the external world, the lower, the intermediate and the higher. The lower division consists of Bhūloka including the earth and its multifarious divisions and sub-divisions into dvīpas etc. Below the earth, the Paurāṇic literature recognized the existence of the under world or the nether world called Pātāla inhabited by various tribes of beings distinguished from the human race—Nāga Loka, Yakṣa Loka etc. Beneath the Pātālas, the Purāṇas speak of the existence of the dark world of hells.

Above the earth-plane, but below the higher heavenly planes, there is the Bhuvana Loka or Antarikṣa, the outer space in which planets and stars move above. Above the Bhuvana Loka or the intermediate plane, we have the heavenly plane or Svaḥ, Svarga inhabited by various superhuman beings called gods etc. These heavens are generally described as falling under two categories lower and higher. The lower heavens are Śūdraloka etc. These are special abode of gods and goddesses. Human beings by virtue of their pious life on earth but without self-knowledge are carried into these lower heavens. These heavens are of various kinds, some being associated with devas, some with pitaras, some with prajāpatis, some with Gandharvas and so forth. These heavenly regions are intended for affording sense-pleasure of every kind of the denizens. These people have extraordinary powers by which their desires are translated into action. They have a long life and a joyous existence. These gods are of two kinds—some are natural and exist as a matter of course from the very beginning of their existence but there are others who are carried into heaven by virtue of their pious deeds. These latter gods are really human beings carried into heaven for enjoying a temporary status of godhood. They are thrown down into the earth as soon as their piety is exhausted.

All this is about the lower heavens and their inhabitants, but there are higher heavens also represented by Maha, Jana, Tapa and Satya planes. These heavens are free from the seed of ignorance and contain the basic principles of higher spiritual life arranged in a logical order. The inhabitants of these higher regions have come up by what we regard as the Devayāna Gati which represent the path of Kramamukti. These heavens are recognized as affiliated to the Brahmaloka which has its duration till the existence of the present cosmic system that is until Mahāpralaya takes place.

The lower heavens are numerous, each having characteristics of its own. The heavenly life from the view point of worldly human beings is the happiest life that one can conceive. The heavenly body is light and is characterized by sweet smell and all kinds of intensely pleasurable sensations, but we need not forget the fact that various kinds of sufferings are by all means joined with the comfort of the heavenly life. According to the Garuḍa Purāṇa, the happiness of the heaven is mixed with the infinite sorrow. After residing in the heavenly abode, there remains the worry of fall in the minds of heavenly creatures day and night.[1]

Seeing the hellish people, the heavenly people are sorrowful in abundance. They always think that after the enjoyment in heaven lest they also should have the same lot as that of hellish people. Such a worry perplexes them always. The happier the man, the intenser the premonition of the sorrow. Hence after the enjoyment of heavenly happiness, the anxiety of fall and the danger of suffering in the hell pricks their heart like pin. Hence in the nectar of heavenly enjoyment is indeed the intense poison.

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1. Garuḍa Purāṇa.

स्वर्गेऽपि दुःखमतुलं यदारोहणकालतः ।
प्रभृत्याहं पतिष्यामि इत्येतद्धृदि वर्तते ॥
नारकांश्चैव संप्रेक्ष्य महद्दुःखमवाप्यते ।
एवं गतिमहं नन्ध्येत्यहर्निशमनिवृतः ॥

To sum up, the heaven is such a place that sorrow cannot even be felt by the heavenly people, but if at all they feel, it means the time of their fall from the heaven is come.

Like heavens there are hells also for the experience of sufferings of the sinful persons. Extreme forms of sinful acts cannot fructify on earth or in any other place. For them, a special region has been created where different kinds of sufferings are experienced in hells created for the purpose. These hells as well as the heavens described above, are under the direct supervision of Dharmarāja or Kālarāja or Yamarāja. It is described in the Purāṇas, how the messengers of Dharmarāja bring sinful persons to their destined places immediately after their physical death. In this connection there is a beautiful discussion in the Purāṇas.[1]

It is believed that the souls of sinful persons immediately after death, are coated with a special body which is known as Yātanādeha (यातनादेह) i.e. a body fit for experience of intense suffering. It is said that the souls coated with a pain-body (Yātanādeha) are carried having hands and feet bound up, by the messengers. They are dragged with ropes round the necks. Various torments are inflicted in the way to the abode of Dharmarāja. The souls feel intense pain due to the thirst and hunger. They feel the intensity of heat in the way and suffer tortures from the messengers, They are dragged on mercilessly. Sometimes they are fallen to swoon and as soon as they recover from it, they continue to be dragged on as before. It is by this way that they have to complete the journey within a short time. Thereby the sinner experiences the great suffering and torture.

After death, having arrived in Yamaloka, the sinner according to the Karma experiences numerous sufferings by this Yātanādeha. Śrīmad Bhāgavata gives the details[2] the body of the

1. Bhāgavata Purāṇa V. 26.

2. Bhāgavata Purāṇa. V. 26

sinner is burnt while being kept in between the Agniśikhā. He sometimes eats his own meat after cutting it, sometimes another man after cutting his (sinner's) meat feeds him with that. The entrails of his body are brought out by the dog and vulture, and are enjoyed by the snakes, scorpions. His body is torn into pieces. He is pressed by the foot of the elephant and is made to fall from the peaks of the high mountains and is made to drown in a pit full of water. Thus a sinner has to experience various sufferings in Tāmisra, Andhatāmisra, and Raurava hells. Experiencing these tortures and getting purified thereby, he is born again in this mortal world.

The Garuḍa Purāṇa also gives the description of the sufferings of the hell life. Somewhere in the hell is produced hot fire. The messengers of Yama throw him into fire. His body begins to burn. He runs to and fro out of sorrow. Both the feet burn. Seriously perturbed, he cries—, Oh mother ! Oh father ! Oh brother ! Their feet are burnt by the heat of this earth. Thus sometimes sinners are torn asunder, sometimes they are burnt. Sometimes they are made to drown and made to suffer extreme sufferings in various hells like Kumbhīpāka Raurava etc. Similarly the sinner while crossing the Vaitaraṇī river cries—, "I have not done anything in the form of charity, sacrifice, penance, worship of gods and going to pilgrimage." Similar is the case with disloyal wife. Sheal so repents likewise.[1]

Just as for the enjoyment of heavenly happiness, we have got different pitṛlokas and heavens of various types, similarly

1. Garuḍa Purāṇa—

तत्राग्निना सुतीव्रेण तापिताङ्गारभूमिना । तन्मध्ये पापकर्माणं विमुञ्चन्ति यमानुजाः । स दह्यमानस्तीव्रेण वह्निना परिधावति । पदे पदे च पादोऽस्य जायते शीर्यते पुनः । घटीयन्त्रेण बद्धा ये बद्धास्तोयघटीषया । भ्राम्यन्तः मानवाः रक्तमुद्गिरन्तः पुनः पुनः । हा मातर्भ्रातस्तातेति क्रन्दमानाः सुदुःखिताः । दह्यमानाङ्घ्रियुगला धरणीस्थेन वह्निना । मया न दत्तं न हुतं हुताशने, तपो न तप्तं, त्रिदशा न पूजिताः । न तीर्थसेवा विहिता । विधानतो, देहिन् ! क्वचिन्निस्तर यत् त्वया न कृतम् । न पूजिता विप्रगणाः, सुरापगाः, न चाश्रिताः सत्पुरुषा न सेविताः । परोपकाराः न कृताः कदाचन, देहिन् ! क्वचिन्निस्तर यत् त्वया न कृतम् ।

to experience sorrow, we have got a number of hells. Yamarāja is incharge of Naraka.

After experiencing hell and heaven, a creature has to come in this world time and again. Happiness and sorrow are experienced in this world by degrees; because sorrowful and happy—both kinds of persons stay in this world. The great significance of this mortal world is that man gets the opportunity of undergoing a new effort along with experiencing happiness or sorrow. Availing of this opportunity, a human being collects good deeds for future and evil deeds also by doing evil. Hence the mortal world is called Karma-bhūmi.

SECTION VIII

KARMA-BHŪMI

In the Viṣṇu Purāṇa[1], it is said that India or Bhāratavarṣa is described by saints and sages as Karma-bhūmi. In respect of persons going upto heaven and on the way to final liberation (Mokṣa)[2], it is further added that not only heaven or liberation but it is the centre of every thing after which the man strives, even enters the way to animal life and to the hell, Everything has starting point in Bhāratavarṣa.[3] It is further added that it is in this country that four Yugas Satya, Tretā etc. flourish. It is also said that it is in this country that penances are performed and sacrificial oblations are offered.[4] It is pointed out that in the entire Jambū dvīpa, Bhāratavarṣa alone deserves to be called Karma-bhūmi while other countries or Varṣas are described as Bhogabhūmi.[5] It is believed that a person who takes his birth in this Karma-Bhūmi and performs Niṣkāma Karma and dedicates all his actions to divine is most fortunate.

1. Viṣṇu Purāṇa. Chapter III, Section II
2. *Ibid.*, Verse 4.
3. *Ibid.*
4. *Ibid.*, Verses 19-20
1. Viṣṇu Purāṇa, Chapter III, Section II, verses 22.

From a careful study of the Paurāṇic religious culture it would seem that in ancient times as in modern days the doctrine of karma d.d not take any roots in other parts of the world. A study of religious and spiritual systems of the world would reveal the fact that the doctrine of Karma is not a new outlandish growth in this country but has come down from the most remote time. In the midst of a worldwide culture where faith in Karma was practically non-existent. What is said in the Viṣṇu Purāṇa does not represent the history of a particular time but it stands for what is true for all times from the remotest past.

The distinction between Karmabhūmi and Bhogabhūmi is very important; it shows that the activities of men belonging to countries described as Bhogabhūmi do not bear fruit in life after death. They fructify themselves in the course of this life. It is for this reason that these actions do not lead to a man even to a state of inaction leading to liberation. This is a clear indication of the fact that people in all parts of the world except in India did not believe in Karma as it is done here (India). It is for this reason that all these regions are meant for bhoga i. e. either enjoyment or worldly happiness or suffering of worldly troubles. It also appears that people in India due to some sort of frailties or errors may be reborn in those countries and may come back to India after the consequences of the karmas are fully reaped. It is well known that Svarga is a bhogabhūmi as much as Naraka is. As in those regions no fresh karma can be generated, in the same way no fresh karma is possible in bodies born in those countries. For one aspiring after heaven or after final emancipation birth in India is essential. This is as the ancient Indian used to think due to the fact that as no new karma can be generated in a subhuman or animal body or a superhuman or a celestial body but a human body is necessary, in the same way the human bodies in other parts of the world from this point of view are considered to be non-human. That is there in the technical phraseology of the Indian Purāṇas, bodies which are capable of reaping the fruits of past karmas but not generating fresh karmas.

It is also said in the Viṣṇu Purāṇa that in the other parts of the world the evolution of Kāla in the former Satya, Tretā, Dvāpara and Kali is not supposed to exist. This belief also is essentially connected with the above belief in karma. The most important feature of the theory of Caturyuga or the Fourfold Time is a belief in the gradual degeneracy of human mind as a result of which the downward process of the movement of kāla becomes an object of religious conviction. We are dealing with the question whether the evolution of temporal process as we find it in the Paurāṇic literature is a process of gradual degeneration. The theory of fourfold Yuga is really a theory of karman expressed in terms of the gradual declining of Dharma. It is well known that in all evolutionary process there is a twofold movement running parallel to each other but in opposite direction expressed in terms of matter and spirit, it is believed that in the normal process of time as we know it, matter evolves in proportion to the involution of spirit and vice versa. This shows that the more we advance on the material side the more we decline on the spiritual side. This declining is graded. We are dealing with the movement of Kālacakra (कालचक्र). Satya which is absolute truth is above Time but as soon as it appears in time, it comes from its normal level of perfection and becomes known as Satyayuga—a period in which truth predominates but is not absolute. The more it moves forward the more it declines until we come down to what is called Tretā. The process of downwards movement goes on till they present Kaliyuga. The greatest lapses in truth and righteousness are to be found in the Kaliyuga and these are parallel to very great material advancements in different fields of activity.

Now from what has been said above we may say that the basic principle of the conception of fourfold Yuga is also based upon the concept of karma whereas in other parts of the world there is no belief in the doctrine of karma. There is also consequently no belief in the Yuga theory. What is stated in the Purāṇas seems to be a rational theory on the popular belief.

SECTION IX

THE DEVĪ BHĀGAVATA AND THE PRĀRABDHA KARMA

The Devī Bhāgavata has some very interesting notes on the prārabdha karma. It is said that even when the soul has a direct vision of the Supreme Mother and even when Māyā, Avidyā and other sources of mundane life are burnt down, the prārabdha Karma still continues and it continues till the moment of death. During this period, this soul enjoys the bliss of Jīvanmukti i. e. liberated with body intact. Mokṣa presents itself to it as soon as the body falls off.[1]

In the same Purāṇa, in the story of creation it is stated as elsewhere that creation is threefold —i. Celestial or Heavenly. ii. Tiryak or Animal and iii. Mānuṣya or man.[2] A further classification of animals under the four classes Aṇḍaja or egg-born, Svedaja or Sweat-born, Udbhija or plants and Jarāyuja are born of uterus.[3]

Thus, as might be naturally expected, the Pauranic literature reflects in a nutshell the different trends of Indian religio-philosophical thought and different lines of its approach. In this connection we have stated above the prārabdha karma as found in the Devī Bhāgavata Purāṇa. The discussion on Daiva and Puruṣakāra etc. is found in the Matsya Purāṇa.

It is said in the Matsya Purāṇa[4] that Daiva and Pauruṣa are ultimately one and same thing. One's own karma alone in a previous life is known as Daiva and the action of present life is called Pauruṣa. Pauruṣa is therefore considered to be better and superior to Daiva. The Daiva when it is adverse may be overcome by Pauruṣa.[5]

1. Devī Bhāgavata Purāṇa III. 12 56-58
2. Devī Bhāgavata 3.13.34
3. Devī Bhāgavata Purāṇa-3.13.25
4. Mataya Purāṇa Chapter 221, varses 2-3
5. *Ibid.*

Karma is therefold according to guṇas and its results also are similar.[1] It is also pointed out that in some cases Pauruaṣ when assisted by Daiva bears its fruit. It is also said that for the origin of fruits, a man should have a combination of three elements namely Daiva, Puruṣakāra and Kāla.[2] This is illustrated by the fact that in cultivating a land, crops are found to be dependent on season or Kāla. They cannot fructify out of season.[3] It is urged that human exertion is always desirable rather than blind dependance on Daiva.[4]

Again, coming to Devī Bhāgavata Purāṇa,[5] we have the following statements. The entire world-animate and inanimate is subject to Daiva. It is further said that every man is subject to his own karma and is not independent. Karma is of three kinds—i. Sañcita. ii. Vartamāna. iii. Prārabdha. It is further pointed out that the entire universe is subject to the influence of Kāla, Karma and Swabhāva i. e. Time, Action, and Nature.[6]

The idea of predestination appears in the following statements of Śaśikalā, the daughter of Subāhu-the king of Banaras.[7] Another similar statement is that whatever is to happen, no means can avoid that happening.[8]

SECTION X

THE GREATNESS OF HUMAN BODY

It is said that the birth in human body specially in Bhāratavarṣa (India) is extremely rare and this body is thereby to be

1. Matsyapurāṇa, Chapter 221, verses 8
2. *Ibid*
3. *Ibid* 9
4. *Ibid* 12
5. Devībhāgavata Purāṇa, Section III Chapter 20
6. Devī Bhāgavata Purāṇa 3.20.36-37.
7. Ibid., 3.21.41.
8. *Ibid*

regarded as a stepping stone to heaven as well as Mokṣa (Emancipation). No other animate life except that of men is capable of producing heaven as a liberation. The Devībhāgavata Purāṇa has explained it in a lucid manner.[1]

In ancient religion in every country it was believed that man was originally androgynous i. e. in the beginning there was no division of sex. The same man was male in one part and feamle in the other. We have a record of this tradition in Plato.[2] A similar tradition is recorded in Devībhāgavata and it is said that the first of the fourteen Manus i. e. Svāyambhuva originated from the right side of the Brahmā while Śatarūpā took her birth from the left side of the Brahman.[3]

It is stated in the symposium of Plato that Aristophanus refers to an old myth according to which man was in the beginning of the creation androgynous i. e. self complete, self-satisfied. It is said that gods of heaven were afraid of man. Thereafter the Jews, the Lord of the Devas, bisected man into two parts male and female. Hence-forward there were two appropriate classes of human beings, one belonging to the category of male and the other female. Since then both each male as well as female is half, so that for complete satisfaction one stands in need of the other half. The Hindu conception of wife as Ardhāṅginī points to this belief. Now this bisection of man is explained by Aristophanes as due to the jealousy of the gods but the christians attribute this mutilation to the original sin of man. As a result of this we find difference between man and man and difference within man himself.[4]

1. Devī Bhāgavata Purāṇa 3.25. 18-19.
2. History of Comparative religion, Bacon, Press.
3. Devī Bhāgavata Purāṇa. III. 13-15.
4. History of Comparative Religion PP. 173-74.

SECTION XI

In the Devī Bhāgavatam,[1] there is a dialogue between Dharmarāja and Sāvitrī. In this section it is stated that both pious and impious acts have their origin in Bhāratavarṣa and not elsewhere. It is stated that the karma is produced by men as well as Devas, Daityas, Dānavas, Gandharvas and Rākṣasas etc. i. e. gods, demons and celestial beings.[2] It is also said that animate beings feel the consequences of their actions in heavens and hells. Good actions lead to heaven and bad ones to hell. Long life or short life, disease and freedom from disease, pleasure and pain, all are due to karma. Good Karmans lead to siddhis, evil deeds lead to blindness and deformities.[3]

It is further pointed out as stated elsewhere that birth as a man in India is the best birth.[4]

SECTION XI

THE WAY IN WHICH A PERSON LEAVES HIS BODY AT THE TIME OF DEATH

In the Agni Purāṇa,[5] there is a big account of the manner in which a person leaves his body at the time of death. In this connection there is a brief statement of the light avenues through which good souls leave the body. These are the so called upper doors of the existence (two eyes, two ears two nostrils, crown of the head and one mouth). Through these eight upper doors,

1. Devībhagavata Part II, Skandha IX, Chapter XXIX. verses 13-21.

2. *Ibid*

3. *Ibid*

4. Devī Bhāgavata Purāṇa, 2nd part, Skandha IX, chapter XXIX, verse 23. Chapter XXXX in Skandha ix, mentions the actions which lead to heavenly life. A description of hells in Skandha ix, chapter XXXX II verses 6 to 21. Further details are found in the chapter XXXIII, XXXIV, XXXV. Vide chapters 168 to 172 of the Agni Purāṇa for hells chapter 371.

5. Agni Purāṇa verses 3 to 5, Chapter 371

good souls depart. It should be remembered that the crown of the head is the door used by the Yogin. The lower two avenues are rectum and genetal organ.

The way in which death takes place is in the following manner. At the moment of death, prāṇa is influenced by Apāna. Consciousness is obscured by Tamas (तमस्) and the joints begin to snap. The soul from the central navel is moved up by air and leaves the body. The siddhas and the Devas look at him with the celestial eye (Divyacakṣu). The soul assumes the ātivāhika deha immediately. This body is conveyed by the messengers of Yama (Yamadūta) and is laid along the way leading to the kingdom of death. The soul in this condition lives on the food and drink offered by his relatives. In the presence of the king of death, Citragupta looks into the records. Thereafter, he is lead to the hells, if he is a sinner. After this, there is a description of the hells under the earth in great darkness. These hells are twenty eight crores in number under the seventh nether plane. Some of the names of the hells are given. Within these twenty eight crores, there are groups of five leading hells.[1]

In the Garuḍa Purāṇa, Uttarakhaṇḍa, there are important statements in connection with the doctrine of Karma. It is stated that persons whose souls depart from the body through the upper doors or avenues go upto higher regions and those who depart through the lower avenues go down to lower regions. The word avenue or Chidra (छिद्र) is ordinarily described as dvāra (द्वार) I. e. door.

It is well known that the number of prehuman states is eighty four lacs. In chapter III of the same work there is an account of the Karmans which lead to the state of preta (departed). An account of preta and its life is given in the text.

According to the Vāyu-Purāṇa when a person is dead, nothing accompanies him except the Karma performed.[2] It is

1. The nature of suffering is described at length in the Chapter 371 of the Agni Purāṇa, verses 1-39.

2. Vāyu Purāṇa, Chapter XIV verse 32.

pointed out that the worldly life is a result of earlier karmas performed by the souls. The order of worldly life in its downward series consists of the following steps. The Saṁsāra is described as threefold—1, Tāmasika 2. Rājasika and 3. Sāttvika (full of inertia, full of activity and full of knowledge).

The Tāmasa section starts from Paśu (animal) just below the human species. The next step is Mṛga (Deer) and the other steps are Pakṣī and then Sarīsṛpa and Sthāvara (Birds, moving creatures and inert things). This order of descent is notable. This is Tāmasa Saṃsāra. The Sāttvika Saṁsāra begins with Brahman and ends with Piśāca and the place is in different heavens. It is pointed out that in the heaven of Brahmā there is pure Sattva and that in Sthāvara there is pure tamas. In the midst of these, there are fourteen varieties of soul life. The Brahmā has only Sattva and the Sthāvara has only Tamas. The unifying force (Viṣṭambhaka) working in the fourteen sphere is rājas.[1] In the same book, there is the mention of the circle of worldly life (संसारचक्र) that is said to be of fourteen kinds.[2] In chapter eighteen, evil Karma (पाप) is said to be of three kinds—vocal, mental and physical.[3]

The Bhāgavata Purāṇa also speaks of the mundane life of an ordinary soul subject to birth and death and the experiences of pleasure and pain under the influence of karma performed by him in an earlier life is thus given. This gives an idea of the worldly life which continues until the cosmic destruction takes place. It is a life of joys and sufferings resulting from actions done in the physical body with organs of actions under the influence of Vāsanā. In this life, results of earlier karmas are experienced and fresh Karmas are generated.

It is stated in the Bhāgavata Purāṇa[4] that even the life after death which is lived in a plane produced under the influence of one's karma is transitory.

1. Vāyu Purāṇa, Chapter XIV
2. Vāyu Purāṇa, Chapter XV, verse 1.
3. Vāyu Purāṇa, Chapter XV, verse 2.
4. Bhāgavata Purāṇa 11. 3, 20.

It is stated that all these sufferings due to Karma may be removed by the Illumined Master who should be well grounded in the knowledge of Śabda-Brahma as well as Para-Brahma.[1] In verses 43 to 45, there is a brief account of Karmayoga. There is a reference to Karma, Akarma and Vikarma. It is said that Karma is intended to liberate one from the consequences of Karma.[2]

It is added that one should follow the Karma enjoined in the Vedas but if one sticks to Vikarma, one is destined to pass from death to death. This Vikarma is described as Adharma. It is noted that if a person performs the Vedic Karma without attachment and surrenders that to God, he attains real Siddhi which is naiṣkarmya. The result of this is snapping of the knots of the heart. The way of action is described in certain verses.[3] It is said in chapter IV, that the Ṛṣi Nārāyaṇa and Nara born of Mūrtti, the daughter of Dakṣa, is still performing Karma that is capable of destroying Karma. This is known as Naiṣkarmya.[4]

In the same work[5] there is a reference to three kinds of Karma as mentioned already. Śrīdhara Svāmī explains Karma as that which is enjoined with the Śāstras and Akarma is non-performance of the same Karman and Vikarma is prohibited by the scriptures. Again, there is a reference to Karmareṇu i. e. the particles of Karma. Śrīdhara explains reṇu as vāsanā. The vāsanās are the particles of Karma. These have to be renounced. Besides these one has to increase the quality of Sattva by rejecting raja and tamas. It is after this that one attains Nirvāṇa just as fire is extinguished when fuel is burnt up.

It is said that the birth of the soul as a man is a very rare privilege. In the evolution of nature the earlier stages are

1. Bhāgavata Purāṇa 11.3.20—verse 21
2. *Ibid.* Skandha XI, verse 44.
3. *Ibid.* 11. 3. 46 to 55.
4. *Ibid.* XI. 4. 1-6
5. *Ibid.* 11. 7. 8.

described as Vṛkṣa, Udbhija and Matsya. These bodies are unable to have direct vision of Brahmā. The human body alone is capable of Divine Vision.[1]

It may be pointed out that here Puruṣa means Puruṣadeha. Śrīdhara Svāmī quotes a Śruti which extols the greatness of the human body.[2]

The entire chapter X in Skandha XI of the Bhāgavata Purāṇa has to be gone through carefully in regard to heavenly life in connection with Dharma and lapses after the exhaustion of Dharma.[3]

SECTION XI

VIṢṆU PURĀṆA ON KARMA AS THE CAUSE OF BHOGA

The Viṣṇu Purāṇa expresses the popular belief regarding Karma as the cause of bhoga endorsed by philosophical thinking. According to this Purāṇa, Karma either dharma or as adharma is the form of enjoyment or suffering through the body.[4] Differences in bodily formations are due to Karma.[5]

VIṢṆU PURĀṆA AND THE CATURYUGA

In the Viṣṇu Purāṇa[6] there is a beautiful description of the Caturyuga with special reference to the present Kali age. It is said that in the first period called Satya or Kṛta Yuga, the entire creation is created by the Creator Brahmā. Dharma which is in its complete form, begins to grow weaker and weaker as the age proceeds. Its four pādas (पाद) or parts lose their integrity

1. Bhāgavata Purāṇa XI 9.28.
2. *Ibid.*, XI-9.28.
3. Bhāgavata Purāṇa Skandha XI, Chapter X in detail.
4. Viṣṇu Pkvrāṇa section II Chapter XIII verse 85.
5. *Ibid.*, Section II, Chap'er-XIII, verse 98.
6. *Ibid.*, Section VI, Chapter I, verse 9-58.

and become more and more disrupted. In this context it is pointed out that one great virtue[1] in this iron age viz. in the midst of all its evils is and that its most important feature is that even a little of good action at this time produces a good fruit.

NATURE OF KALI AND THE VIṢṆU PURĀṆA

It is said that Kali—the incarnation of the present dark age has Kāla or time as its form. It descended on the very day on which Śrīkṛṣṇa left his body.

KARMA AND CREATION IN THE VIṢṆU PURĀṆA

From what has been said in the foregoing pages, we have had some idea of the great importance the Purāṇa literature attaches to Karma. Not only in the matter of differentiation in human experiences but also in the basic act of creation itself in the Viṣṇu Purāṇa,[2] for instance and in other places also, we find a detailed description of the process of first creation. It appears there that in view of the Purāṇas, the creation of man was made possible after several stages. Of these stages, the first one is known to be main (मुख्य) which includes the creation of mountains, The second stage is described as Tiryaksrota.(तिर्यक्स्रोत). This clause includes plants and vegetables. The third is that of Ūrdhvasrota beings, namely the Devas. They are shining within and without. It is said that with this threefold creation Brahmā was not satisfied. Thereupon He created the fourth type called Arvāksrota i. e. human beings. It is pointed out that in the entire scheme of creation, we have Sthāvara or inorganic substance and the plants and animals who are organised but belong to a lower level than the other entitled Ūrdhvasrota including celestial or humanly beings. It was found, so it is said, that all these types of the creation so far affected is imperfect in so far as it is incapable of rising upto spiritual perfection through its Karma or individual moral activities. This shows that even in the earlier ages it was believed that neither lower

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1. Viṣṇu Purāṇa Section VI Chapter I, verse 60.

2. *Ibid.*, Section I, Chapter V.

creation nor higher creation represents the position from which higher evolution is possible. In other words when on account of his innate capacity which includes discrimination (विवेक) and rationality man is capable of exerting himself morally as an active agent capable of producing results which are favourable or unfavourable. In other words, in the entire scheme of creation, man alone is found to be capable of karma and possessed of the power of moving about in different realms of the universe under the influence of Karma. This place assigned to man is singular and is recognized in all systems of Indian Thought.

CHAPTER V

CONCEPT OF KARMAN IN SĀNKHYA, YOGA VEDĀNTA AND OTHER SYSTEMS OF INDIAN PHILOSOPHY

Indian philosophy, so far as Hindu philosophy is concerned, is usually considered to be six in number. Hindu Philosophy from its earliest stages in its faint adumberations in the Upaniṣadic and post Upaniṣadic literature is known to have various lines of approach to the truth. The six-fold arrangement as known at present is comparatively recent, though it is undoubtedly more than a thousand years old. In the earliest age of philosophical speculation, there were various schools of thought, many of which conflicted with one another on different vital points. There is enough evidence in support of the fact that free thinking was widely prevalent in the country. As in Buddhist literature works like the 'Katthāvattu' show different ways of thinking, so in the Upaniṣadic and post-Upaniṣadic India, philosophical thought ran in different directions and apparently there was no systematization. We know of several materialistic schools who did not believe in karma or freedom of will or God and immortal self and the post-mortem life corresponding to the activities of the soul in the present existence. We know of the Ājīvakas and others. There was definitely a materialistic line of thinking which gathered strength under the name of Lokāyata and later Indian thought. As embodied in Sanskrit Literature, we know of the materialistic school of Cārvaka. It is believed that in the earlier age Bṛhaspati was a powerful exponent of the materialistic school and compiled a system of sūtras under his name which in later years came to be known as Bārhaspatya Darśana. This system consisted of several sūtras which have been recovered from different Sanskrit works. Looking at these sūtras as a whole we come to the conclusion that the author was a staunch materialist of a representative school following this line of thought. From a cursory survey

of these sūtras we learn that in this view there is no room for a conscious soul distinct from the body. This school believed in only a single Pramāṇa or line of evidence namely perception. It has no faith in inference or even in verbal knowledge as being free from error. According to this view, there is no room for adṛṣṭa or karma which corresponds to popular fortune or vice. There is no rebirth, no transmigration, no heaven and hell and no birth. Self-enjoyment is the only enjoyment worth striving for i. e, Puruṣārtha (पुरुषार्थ). The so called sacred scriptures are all fictitious representing the invention of crafty people. Death represents emancipation (Mokṣa). There were parallel schools of thought but they are not in the good places of the great religious thinkers of the age. The Hindu Literature criticizes these schools. So do the Buddhists and the Jaina.

What has been said above, it seems to be clear that the materiali ts under different names had no faith in karma but other ways of systematic thinking though holding different views on different topics agreed in believing the concept of karma and a post-mortem life in different forms or in different planes of existence to enjoy or suffer the consequences of the action of the present life. In the present survey, we propose to deal with some of these systematic thinkers.

NYĀYA-VAIŚEṢIKA VIEW ON KARMA

Of the so called six Hindu systems of thought, the Nyāya and Vaiśeṣika schools represent strong realistic trends. The Nyāya system was founded by the Ṛṣi Gautama and the Vaiśeṣika system by the Ṛṣi Kaṇāda. Both the systems were realistic and had much in common. They had a strong faith in the doctrine of karma. According to Gautama,[1] Karma is the cause not only of the origin of the body, but also of the conjunction with a soul. According to him[2] separation between body and soul is due to the exhaustion of karma (kaunakṣaya). Gautama seems to distinguish

1. Gautama III. 2.70

2. Gautama III. 2.72

between Adṛṣṭa and Karma. The two sūtras make the distinction between the two quite clear.[1] Gautama and Kaṇāda understood Karma as corresponding to Dharma and Adharna, Puṇya and Pāpa. Dharma and Adharma represent the opposite aspects of the same attribute called Adṛṣṭa or Unseen Force. Looked at philosophically, Dharma and Adharma i. e. adṛṣṭa are placed under the category of quality or guṇa and are said to inhere in Ātmā or in Jīvātmā as its attributes. This adṛṣṭa or Dharmādharma corresponds to what is popularly known as Karma which is the object of our special study at present.

It is pretty clear that according to Gautama as according to older philosophers, the assumption of a physical body by the human soul is due to the effects of karma. As soon as the karma, through bhoga or experience of its results becomes exhausted, there is no force left to bind the human soul with the body. It is also clear t at karma is the cause not only of the formation of the body but also its relation with the soul which has to experience pleasure and pain through its medium. Thus in consequence of special deeds performed by the Jīvātmā in its embodied state, there arises in the Ātmā itself certain tendencies which may be described Dharma or Adharma according as they lead to pleasure and pain. Karma as a special category is pure action and karma as understood in the present context is the natural result of that action and reside in the human self as specific qualities. This karma or moral force (Puṇya and Pāpa) is thus a quality of the human self and inheres in it (Ātmā) by virtue the relation known as Samavāya. Every mundane soul is coloured by Karma as described above and cannot be free from it until it attains self-knowledge and realizes mokṣa. Karma can be destroyed only by Jñāna which also is an essential attribute of the human soul. Every human soul is possessed of Karma as good or bad and experiences its consequences in the form of pleasure or pain. This experience is known as Bhoga (भोग) which is the logical sequence

1. Gautama III. 2.73

Gautama. III. 2. 72

of karma and it is only through the physical human body made up of five elements that this experience is possible and it is for this reason that the body through which a man reaps the good and evil consequences of his action is called Bhogāyatana (भोगायतन).

The psychic life of a man consists of certain qualities which inhere in the Ātmā and determine its specific character. In the Nyāya Sūtras, we find mention of three moving forces or doṣas (दोष) which stand behind all psycho-physical activities. These three doṣas are Rāga, Dveṣa and Moha i.e. Attachment, Jealousy, Infatuation. These are said to be the ultimate cause of pravṛttis or movement. It is further pointed out that Moha is the cause of Rāga and Dveṣa. One may consult Nyāya-Sūtras in this connection.[1] It seems that the *Pātañjala view and the Nyāya view with slight differences* are analogous to each other. According to Patañjali, Asmitā, Rāga and Dveṣa (अस्मिता, राग, द्वेष) are due to Avidyā. According to Gautama, Rāga and Dveṣa are due to moha which is the same as avidyā.

It is pointed out by the philosophers of these schools that the mundane position of the human soul is determined by the quality of karma which it possesses. In the worldly state of existence, the Jīvātmā through its body and senses is constantly generating karma and in the same manner enjoying and suffering its consequences. The mundane life or Saṃsāra Jīva amounts to this. It is only through self-knowledge that the avidyā which gives rise to arrogance (abhimāna) can be destroyed and the possibility of the generation of karma is destroyed forever.

The doctrine of Pretyabhāva or transmigration of soul is referred to or explained in the Nyāyasūtras.[2] What Vātsyāyana says in the commentary of Nyāyasūtra, implies that the soul gives up the body inhabited by it and assumes a fresh body. This means a continued series of death and life i. e. death followed by life or birth and birth followed by death. This is techni-

1. Vide Nyāyasūtras IV. 1.29

2. Compare Nyāya sūtra and its commentary IV. 1. 10.

cally known as pretabhāva popularly known as transmigration. This is a natural result of the karma on the part of the mundane soul. In ancient India some of the opponents of the doctrine of karma used to point out that karma as a logical assumption was unjustifiable. According to them in so far as the human efforts are found to be fruitless, no action on the part of man should be admitted as valid.[1] This is evidently the view of the some extreme Pāśupatas who were believers in the supreme efficiency of the Divine Principle without any reference to the human action. The author of the Nyāya sūtra objected to this doctrine and pointed out that though Īśvara may be rational antecedent of the origin of the human experiences, he cannot produce them independently without any consideration of the human effort. Hence the Nyāya sūtra says that there is no fruit in absence of human efforts.[2] The idea is that the experience of pleasure and pain is the direct result of human effort but the ultimate causal efficiency lies in God Who causes the man to perform the action. Vātsyāyana says[3] that karma has to be admitted as the logical antecedent of the experience of pleasure and pain though it is true that the ultimate causal principle, so far as the origin of the pleasure and pain effect is concerned is the specific karma of the agent. This karma may be dharma when reproduces pleasure or it may be adharma which produces pain or suffering. Vātsyāyana[4] points it out in his Nyāya-bhāṣya.

This view of Nyāyasūtra and its commentator is supported by Udyotakara in his Nyāyavārttika who points out that Īśvara independently of human efforts produces no result. As in that case we shall be constrained to admit the causality of God independently of karma which is not possible.[5] To sum up, Gautama

1. Nyāya Sūtra IV. 1. 19.
2. Nyāya Sūtra IV. 1. 20.
3. Nyāya Bhāṣya IV. 1. 21.
4. Nyāya Bhāṣya IV. 1, 21.
5. Nyāya Vārttika IV. 1, 21.

points out that Īśvara or God is the source of fruition of karma; for without him the activities of men are apt to be fruitless. It is also known to the ancient schools that it was not God but man (Puruṣa) who is to be held responsible for the appearance of fruits of karma i. e. pleasure and pain. These fruits cannot originate directly from God, unless there is human action behind them.

Like the Naiyāyika, the Vaiśeṣika philosophers look upon karma as a quality of the mundane soul which is the moral cause of all inequalities in the created world both mental and physical. The Vaiśeṣikas admit seven categories of being—six positive and one negative. Among the positive categories, they admit substance (Dravya), quality (Guṇa), action (Karma) and universal (Jāti), particularity (Viśeṣa) and inherence (Samavāya). The negative categroy is the principle of negation or Abhāva.

In this list of categories karma falls under quality as well as action. In the sense of physical movement or movement of any sort, karma is action indeed. This includes action of the mind and action of the body, but when this action is inspired by desire or by aversion under the influence of ignorance, it produces a hidden quality among the human soul partaking of the nature of Dharma and Dharmādharma in the case where the result of the action is happiness and adharma, in cases in which the result of the action is suffering. This dharma and adharma usually known as puṇya and pāpa is called by a common name Adṛṣṭa or the unseen force. Technically speaking this dṛṣṭa is a quality belonging to the soul and remains in it until it is destroyed by knowledge. Praśastapāda in his commentary on the Vaiśeṣika system gives a detailed account of the conception of dharma and adharma from the stand point of the realists. He has devoted an important section to the question of karma in the form of dharma and adharma in the Guṇa section of the work.[1] In these sections he has dealt with dharma and adharma from the

1. Praśastapada Bhāṣya pp. 272-280.

social point of view of the ancient Hindus. His treatment is based on the dharmaśāstras and deserves to be carefully studied. He has tried to show that if a person is ignorant (avidvān) and is subject to the impulses of desire and aversion i.e. (rāga and dveṣa) and if he practises pravṛttidharma i.e. dharma in its positive form and if such a dharma is mixed up with a slight quantity of adharma, he is provided with the body, senses and objects of enjoyment according to the strength of Karmāśaya. Realization of this state is possible not only in the human world but also in the world of the fathers (pitṛs), prajāpatis, of Indra and even of Brahmā.[1] He also points out that as a result of the practice of strong adharma mixed with the little of dharma, a man is reborn with undesirable bodies, sense and objects of suffering in the world of animals (Tiryak yoni) and of ghosts (preta).[2] In this way pravṛtti dharma, practice of dharma from the worldly point of view results in a constant series of births and deaths in the mundane world of devas, men and animals and hell-people (inhabitants of hell). This is saṁsāra and it is caused by pravṛtti dharma as described above but in the case of a person born in a high family practising niṣkāma karma i.e. karma without any desire for fruits and with a keen desire for knowledge as to the removal of suffering for ever. It is necessary that he should approach a Sadguru with a sound knowledge of the reality of all categories of being. It is also necessary that he should be detached from the worldly life, be free from desires and aversions and ultimately will be free from ignorance altogether. For such a person, the so called karma or dharmādharma will not come into existence and in his case the old karmas which are stored up (saṁcita) will disappear after experience. He will attain contentment and will then practise only nivṛttidharma, as distinguished from the pravṛtti dharma as described above. This nivṛttidharma will give rise to supreme bliss consequent on the vision of the ultimate truth and then disappear. Thus when both dharma and adharma in

1. Praśastapādabhāṣya p. 280

2. *Ibid.*

all their forms are rooted out, the ātmā or soul becomes seedless so that when his bodies, senses etc. once disappear, they will never reappear. This is just like the disppearance of fire when the fuel is burnt up and the result is peace. This peace is emancipation (mokṣa).[1]

Thus in the two passages,[2] the author speaks of dharma and adharma as specific qualities of the Ātmā. It is also pointed out there that dharma leads to priya, hita and mokṣa i.e. happiness and emancipation whereas adharma leads to suffering and transgression. Both of these are supersensuous (Atīndriyaḥ). This corresponds to what is popularly known as karma. Vyomaśivācārya in his commentary called Vyomavatī on Praśastapāda expands the above idea. He quotes an ancient Āgama.[3] This means that the Ātmā or self is essentially free from dharmādharma i. e. from karma but in mundane life it is associated with both. So long as this karma remains, Āyuḥ or term of life Śarīra or body, Indriyāṇi (senses) and Viṣāyaḥ or objects of senses are bound to exist. This shows that the entire worldly life consisting of bodies with their terms of life, senses attached to the bodies and the objects of the senses continue to exist. There is no relief from worldly condition. Vyomaśiva from his own point of view contradicts the view of the opponents, who believe in dharma but have different opinion in regard to its Substrata (ādhāra). In this connection he criticises the views that hold dharma to be a quality of buddhi or as a quality of Paramāṇu or as the attribute of the void (anāśrita). Details regarding these views need not be shown in this context.[4] In this connection Praśastapāda points out consistently with the traditional view that the origin of dharma or adharma is possible

1. Praśastapādabhāṣya p. 282.

2. Praśastapāda Bhāṣya with sūktisetu and Vyomavatī edited by Gopinath Kaviraj and Dundinath Shastri 1930 pp. 637 and 643, regarding Dharma.

3. Vyomaśivācārya's Vyomavatī.

4. Vyomavatee page 639.

only when there is rāga or dveṣa, attachment or aversion based upon the basic ignorance or avidyā in the agent.[1] As said before, this is quite consistent with the traditional view expressed in the Yogadarśana.

Jayantabhaṭṭa in his Nyāyamañjarī speaks at length on the concept of karma as recognised by the followers of Nyāya system. In this context, he finds fault with and vehemently criticises the materialistic views of the Cārvākas, both crude and cultured. He quotes the Cārvāka view that death is the end of life and there is nothing beyond death, neither heaven nor hell and every man should try to live a life of pleasure. Cārvāka points out that when the body is burnt to ashes there is no possibility of the soul to call back and to be reborn, for the body and the soul are one and the same. In this connection, he tries to show that the Ātmā is distinct from body and is eternal and that relation with the body is to enjoy or to suffer the consequences of its past actions. Consciousness belongs to the Ātmā and not to the elements combined together. There is a postmortem life of the Ātmā in different planes according to the nature of karma. Jayanta in his same work gives adequate reasons for the existence of Paraloka. He points out that there is a previous life of a person before his birth in the present body, so there is a life after death of the same person in a certain plane and then there is a rebirth of the soul. He quotes here an ancient stanza in support of his belief in favour of a previous life of a child.[2] The verse quoted by him means that a newly born baby or child is found to smile sometimes. This indicates pleasure and pleasure suggests the existence of memory and memory points to immediate experience and this means belief in an earlier existence in another birth. This is of course in line with what has been pointed out in Sūtras and commentaries in Śāstras.

1. Vyomavatī page 643.
2. Nyāyamañjarī by Jayantabhaṭṭa.

Jayantabhaṭṭa in his aforesaid work gives out certain fine arguments in support of Adṛṣṭa karma in certain beautiful verses which are quoted below.[1]

Śrīdhara in his Nyāya Kandalī[2] writes a very useful long note on karma and jñāna, the substance of which may be reproduced here. Śrīdhara raises a very important question as to the immediate cause of liberation. The point is whether liberation is due to pure knowledge of the self or to a combination (Samuccaya) of knowledge as well as action. He points out that some scholars are inclined to think that the doctrine of Samuccaya between knowledge and action is the proper view. Arguments in favour of this view have been set forth but he replies saying that the doctrine of Samuccaya cannot be helped as a valid theory from the stand point of sound reason. His view is that knowledge of the self is the immediate cause of liberation. In this connetion arguments in favour of both the views have been clearly set forth. The advocates of Samuccaya point out that the purification of the mind follows from knowledge. A practice in the repetition of both causes liberation.[2] Details of argumentation on both sides need not be reproduced here.

Jayantabhaṭṭa, the author of Nyāyamañjarī, has spoken at some length on karma as possible cause on the origin of mokṣa. He does not accept the view that karma rightly performed could lead to mokṣa. He does not seem to be in favour of the other view that karma as well as jñāna combined are capable of producing mokṣa. He accepts the view of the Gītā that the fire of the knowledge burns up all karma.[3]

A detailed treatment of the subject may be found in Jayanta's work.[4]

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1. Vide Nyāyamañjarī by Jayantabhaṭṭa edtd. by Sūryanārāyaṇa Śukla, Varanasi, Kashi Sanskrit Series, Samvat 1992.
2. Nyāyakandalī p. 286.
3. Gītā IV.37.
4. Nyāyamañjarī by Jayanta part II, pp. 87-90.

Thus the views of the Nyāya Vaiśeṣika school are in keeping with the general outlook on the question of karma and its fructification. Vātsyāyana, the commentator of Nyāya sūtra observes that a karma which has been accumulated from the past is destroyed when it has borne fruits.[1] This is supported by Udyotkara.[2]

The Naiyāyikas point out that this is the general rule but in case of powerful yogins who have conquered the elements as well as the senses, it is possible to reap at one and the same time the fruits of karmas of which the maturation of time is either uncertain or very wrong. They are capable of bringing together heterogenous karmans by the power of samādhi.[3] This view-point implies that every karma has to be experienced in its consequences.[4]

Bhāsarvajña refers to this in his commentary Bhūṣaṇa.[5]

Karma and Prakṛti—In the Nyāya vaiśeṣika system, karma as Adṛṣṭa is held to be the efficient cause of creation. The world as a product has for its intrinsic or material cause the atoms. These atoms in the process of creation are held together and constitute themselves into the forms of objects which beget pleasure and pain to an individual connected with the karma concerned. The atoms are the constitutive ot Samavāyi Kāraṇa (समवायिकारण) of the objects of experience but the nimitta kāraṇa is karma or dharmādharma which represents the efficient causality in the production but the Sāṁkhyayoga view is slightly different, though the efficient causality is still believed to pertain to karma and dharmādharma. The difference between the two systems is

1. Nyāyabhāṣya III. 2.67
2. Nyāyavārttika, p. 26.
3. Nyāyavārttika Tāparya Teeka page 80.
4. नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ।
5. A detailed analysis of the position is found in Nyāya Bhūṣana commentary on Nyāyasūtra pp. 78.79.

that karma as a nimitta (निमित्त) effectuates the constitutive cause and produces the effect, for the material cause by itself cannot be changed into the effect except through the intervention of the nimitta and karma. The position of Sāṁkhya yoga is that the constitutive cause which is prakṛti itself does not require any outside factor to act upon it as an efficient cause in the production of the effect—Prakṛti as equilibrated is self-generating and does not require the action of an external factor to be evolved into the product. Patañjali lays down the rule that karma as a nimitta karma has no effectuating power (Aprayojakam) to compel the prakṛti to give rise to the effect concerned. What the nimitta actually does is that it removes the obstacle in the path of the evolution of the prakṛti, karma is both dharma as well as adharma. Every material stuff or prakṛti has the inherent power of evolving into its corresponding effect but it cannot do so on account of the obstacle existing in the path of evolution. It is said that dharma mobilizes prakṛti by removing the obstacles placed before it by adharma and vice-versa. If the obstacle is removed, the material cause or prakṛti will evolve itself on this line. Dharma by resisting adharma clears up the path of adharma to manifest itself and in the same way dharma stands in the path of adharma. According to the Yogasūtra[1] dharma as nimitta removes the obstacle viz. adharma which prevents prakṛti from evolving itslef into the right product. Similar is the case with adharma. The yogi believes in inherent capacity of the prakṛti or the material cause to evolve itself into its own effect. If the nimitta functions at all, it functions only to remove the obstacle in the path of the evolution of prakṛti. Thus dharma or adharma has no effectuating power to compel prakṛti to evolve in a particular fashion. When the removal of the obstacle in the path of the evolution takes place, the evolution follows as a natural course. The only point is that the relation between dharma and adharma being antagonistic, dharma removes obstacles in the path of the prakṛti by adharma and adharma does the same in relation to dharma. The

1. Patañjali's Yogasūtra IV. 3.

generation of effect from prakṛti is spontaneous though it cannot take place until the obstacle in its path is eliminated.

It is evident from the above that karma as a nimitta has no active properties as in the Nyāya-vaiśeṣika system but it has the power to remove the barrier which stands in the way of the self-generation of Prakṛti.

PŪRVAMĪMĀṀSĀ SYSTEM OF INDIAN PHILOSOPHY

The Pūrvamīmāṁsā system of Indian philosophy was a strong advocate of the doctrine of karma. The Mīmāṁsakas for this reason were called Karmavādins as distinguished from the Uttaramīmāṁsā or Vedānta which was described as upholding the theory of Brahma. Bhaṭṭotpala in his commentary on the Bṛhat-Saṁhitā of Varāhmihira[1] says that karma is the reason of the existence of this world. In support of this a verse[2] can be quoted which means that good and evil karmas earned in previous life become the reason for creation and destruction of all the creatures.

ŚAṄKARA AND KARMA

In the Vedānta school of Śaṅkara, there is a question of the relation between Jñāna and karma. The question turns upon the possibility of Jñāna i. e. the unity of knowledge of Brahman having any effect on the karma past or present of the Sādhaka. Karma has its origin in ignorance or Avidyā, when therefore the right knowledge comes into existence, it has some reaction on karma. The Brahmasūtras[3] discuss the question of the inter-relation between Jñāna and karma. The Sūtra No 13 lays down plainly that the sins committed before the origin of knowledge

1. Vide commentary on Varāhamihira's Bṛhatsaṁhitā by Bhaṭṭotpla 1. 7.
2. पूर्वजन्मार्जितं यच्च कर्म पुंसां शुभाशुभम् ।
तदेव सर्वजन्तूनां सृष्टिसंहारकारणम् ॥
3. Vide Brahma sūtra IV.1.13,19

are destroyed by knowledge but those which are committed after the origin of knowledge do not attach themselves (aśleṣa अश्लेष) to the person concerned. It is pointed in the commentary that the opinion that sins are not attached to a person on whom knowledge of Brahma has dawned, is based on the statement of the Śruti[1] which says that just as the lotus flower is not tainted by water, likewise the man with true knowledge is not tainted by sin.

This is regarding sins committed after knowledge. The sins committed before the knowledge are destroyed according to Śruti quoted by Śaṅkara.[2] The statement of the Śruti[3] implies the destruction of all karmas on the rise of immediate intuition on Brahma as indicated in the following statement.[4]

There is no doubt that karmas possess an inherent potency to give rise to fruits. This is true. What is suggested is that the Śakti or potency is not denied but by the higher potency of knowledge, the lower potency of karma is obstructed in its manifestation.

Another question arises in connection with the effect of Brahmajñāna. It relates itself to dharma or merit and not to the sins. It is pointed out that even the virtuous acts follow the same course of action on the rise of Brahmajñāna. In other words the bearing of knowledge or karma is the same whether the karma is good or evil. This being the case, true liberation follows on the fall of the present body of a wise person because neither merit nor demerit have anything to do with a wise person. All this is true in the case of actions which have not commenced to fructify. In the case of prārabdha karma namely the karma which has begun to bear fruit, the above rule does not apply. Śaṅkara has dealt with this problem in his commentary.[5] The accumulated

1. Brahmasūtrabhāṣyam IV, 1,13,
2. Muṇḍaka Upaniṣad 2/2/8 quoted by Śaṅkara,
3. Chāndogya Upaniṣad 5/24/3 quoted by Śaṅkara,
4. In this connection see the Critique of the Brahmasūtra 3.2.11 to 4 of Kon, H. Modi, year 1943, pp. 332-345.
5. Śaṅkarabhāṣya on Brahmasūtra IV, 1, 15,

karmas of previous birth and that of this birth before the dawn of knowledge are destroyed on the attainment of knowledge but prārabdha karmas, the basis of the present birth, on the attainment of knowledge are not destroyed by Jñāna. In the case of karmas which have not begun to fructify, knowledge has its action but in the case of prārabdha karma —whether good or evil-bhoga is inevitable to consume it. The Brahmasūtra emphatically says that prārabdha karmas are destroyed only by experiencing their fruits.[1] The Upaniṣadic texts[2] and others of the like nature confirm the above view.

From the above, it is clear that the immediate knowledge of Brahman destroys all karman right or wrong excluding the prārabdha which has to be experienced and is uneffected by the original knowledge.

VIDYĀRAṆYA ON PRĀRABDHA KARMA

We have already dwelt at some length on the triple nature of karma in our analysis of Pātañjala yoga and in that connection we shall state the current view-point of philosophers and the special features of prārabdha karma but Swāmī Vidyāraṇya in his standar work "Jīvan Mukti Viveka", on which Achyuta Roy Modak has written an excellent commentary, has brought together a good deal of useful material on the prārabdha karma, its nature and varieties. Swami Vidyāraṇya in his standard Vedānta work the Pañcadaśī has referred to the triple nature of Prārabdha.[3] But in his Anubhūti Prakaśa[4] entitled Sanatkumāra Vidyā he has himself written very elaborate note on Prārabdha karma having classified it into four forms. He has been quoted in extensive by Achyuta Roya Modaka in his commentary on Vidyāraṇya's Jīvan muktiviveka.

1. Brahmasūtra IV. 1.19.
2. Chāndogya Upaniṣad VI, 5.14.2.
3. Pañcadaśī, Tṛptidīpa Chapter, इच्छानिच्छापरेच्छा च प्रारब्धं त्रिविधं स्मृतम् ।
4. Pañcadaśī Anubhūti Prakāśa, chapter IV,

The prārabdha karma undoubtedly produces its own result in the form of pleasure and pain in the agent concerned, but it is pointed out that in producing its inevitable result it has to depend on the agent's present activity (Svaprayatna). If carefully analysed it would appear that at first sight the Bhoga or pleasure-pain experience appears to be the outcome of the soul's present effort, but in actual fact, the experience is due to prārabdha alone. This kind of prārabdha is known as Svecchayāphaladā (स्वेच्छयाफलदा). In a similar manner Vidyāraṇya says that prārabdha functions sometimes through the will of another person to whom the karma does not really belong. In such cases it so happens that a man suddenly realises pleasure or pain apparently under the influence of a separate person. In such cases too the pleasure-pain experience is actually due to the action of one's past prārabdha alone. This pleasure does not arise under the will of another person though it appears to be so. The fact is that Bhoktā reaps the result of his own personal karma of the past which exhibits itself through a different person's activity.

The third kind of prārabdha does not require one's own icchā or another person's icchā (will) as a channel as it were to assert itself. This falls technically under the designation of anicchā prārabdha.

In the 4th chapter of the Anubhūti Prakāśa by Vidyāraṇya Swāmī there is an interesting discourse on the prārabdha karma. It is said that the Prābdha karma which gives rise to pleasure and pain is of four kinds according to the intensity of the resulting experience. These four states are known as Tībra, madhya, manda and supta. The last kind refers to cases where the intensity is as if it were dormant.

In the tībra prārabdha the person's outlook on the self as (आत्मरति) Ātmarati is based upon his best view. In such cases the pleasure-pain experience has not much prominance but in the madhyaprārabdha this experience asserts itself more prominently.

In such cases, a person influenced by prārabdha, plays under the prārabdha like a playful child.

In cases in which the Bhoga is slow and dull, the man does not care much for actual experience but broods on it mentally and feels the pleasures of physical union through mind alone and not through the ordinary medium of physical body but when the pressure is (Vega) dormant the yogi is free from any obstructions in the path of his meditation and succeeds in realising the highest samādhi free from vikalpas (विकल्प) or mental dispositions. He enjoys in that state oneness of being just like a liberated person.

Even here in every case, there is again a threefold division on the basis of will (Icchā), as for example own will (Svecchā), others will (Parecchā) and no will (Anicchā). This makes the classification very complicated but it deserves to be carefully studied.

The classification is based on the degree tībra, madhya etc., each of which is said to be threefold according as it is associated with svecchā, parecchā and anicchā. In this manner, there are altogether twelve kinds of karmas beginning with svecchā tībra upto Anicchā supta.

Each karma is illustrated in the activity of a particular person known to the paurāṇic tradition.

1. **Svecchā Tībra**—This prārabdha is illustrated in the life of the Ṛṣi Śaubharī. It is said that Ṛṣi Śaubharī was once observing the sexual sport among the fish in waters. At this sight, his prārabdha in the form of a strong sex impulse attacked him violently and he with his great yogic powers created by way of mental projection one hundred bodies and enjoyed physical contact with the body of each of the hundred daughters of king Mandhātā.

2. **Parecchā Tībra** — This is illustrated in this waxing and waning of the moon in each month under the curse of Guru or Bṛhaspati.

3. Anicchā Tibra. — An example of this is found in the acceptance of samādhi on the spokes by the Ṛṣi Māṇḍavya. Experience of pain was felt on Vyuthāna.

4. Svecchā Madhya — Its example is in the case of Ajātaśatru etc. They enjoyed all the amenities and rich life and yet meditated on citta as supreme self at intervals.

5. Parecchā Madhya — It is illustrated in the life of Śikhidhvaja who even after enlightenment was engaged in the administration of his kingdom at the will of the cūḍāla.

6. Anicchā Madhya — Its example is given as Bhagīratha[1]

Svecchāmanda— The example of this kind of prārabdha is said to be found in the lives of Kavi or Śukrācārya, Hari etc.

Parecchā manda—This is exemplified in the life of Dhruva who enjoyed the pleasure of the vision of Śrīnārāyaṇa which was in fact a form of Ātmānanda. It was effected by the will of a different person, namely Nārada.

Anicchā Manda— This is found in the life of Vāmadeva in whose case tattva-jñāna took place in him when he was not yet born i.e. was in his mother's womb.

Svecchā Supta— This was found in the life of Ṛṣabha Deva whose nirvikalpa samādhi was never in any way disturbed.

Parecchā Supta— An example of this is said to be found in the life of Vindhyā (mountain) who was a disciple of the Ṛṣi Agastya.

Anicchā Supta— An example of this kind may be found in the case of mother Earth-who was as a devotee endowed with the knowledge of the highest truth.

In the Advaitāmṛtamañjarī Achyuta Roy has supplied an additional list of illustration of the different kinds of prārabdha. These illustrations are different from those given above. These are as follows :

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1. अनिच्छामध्यं भगीरथे दृष्टमन्यराज्यमपि ।
स्वैरविमुक्तकरियया मालां दत्वाऽऽत्मशिरसि सति निहिते ॥

1. **Svecchātībra** – An example of this kind of prārabdha is found in the life of Ṛṣi Yājñavalkya who was a Jīvanmukta and yet had a desire for cows.[1]

2. **Parecchā Tībra** – The Ṛṣi Kaśyapa is an example of this kind of prārabdha. He was undoubtedly a Jīvanmukta and yet had a strong desire for union with his wife in the sacred hour of the evening at the strong persuasion of the latter.

3. **Anicchā Tībra** – Its example is found in the lives of Sanaka, Sanandana etc. who uttered a curse on Jaya and Vijaya—the gatekeepers of the holy city of Vaikuṇṭha.

Svecchā Madhya— An example of svecchā madhya is found in the life of Dattātreya. He indulged in worldly pleasures during the period of his life in which enjoyment or bhoga had the prominent place.

Parecchā Madhya – Its example is the well-known case of Jaḍa Bharata who carried on his shoulders the palanquin of king Rahugaṇa.

Anicchāmadhya – This is exemplified in the lives of the Devatās as for example the sun, the moon etc. who are in charge of the administration of the world (Adhikāra)

Svecchāmanda— The classical example is Bāli. It is said that he was all the time enjoying the happiness of Samprajñāta Samādhi just like a couple enoying the pleasure of sexual union.[2]

Parecchā manda— Its typical example is Prahlāda—before his realisation of the final nirvikalpaka samādhi. This was due to the Divine will of Lord Śrī Viṣṇu.

Svecchā Supta— Its classical illustration is the life of Śuka the son of Vedavyāsa. He through Janaka, the king of Mithila and his instructor had his doubts removed and then went up and

1. Vide Bṛhadāraṇyakopaniṣad - Namo Vayam Brahmaniṣṭhāya Kurmaḥ gokāmaḥ eva Vayam.

2. Yogavāsiṣṭha, Upaśrama Section, Chapter XXVII.

continued to stay on the summit of Mount Meru in Nirvikalpaka Samādhi.

Pareccha Supta—It is illustrated in the life of Rāma Candra as a result of the infusion of spiritual energy (Śaktipāta) on him from Vasiṣṭha.[1]

PATAÑJALI'S CONCEPT OF KARMA

Patañjali has evolved a definite scheme of karma in his Yogasūtra which the commentator Vyāsa has carefully elaborated. It appears that the word karma as ordinarily used in Sanskrit literature in the sense of action in general or as mere movement has a technical sense bearing a moral or even spiritual significance.

The constant activity of mind and senses and of vital principle, which result in change of state is karma. This activity may be voluntary being the effect of free will of the doer or may be due to the spontaneous action of an organ, or it may be done unconsciously and under the pressure of organ in which case there may be an attempt to resist the impulse.

The former is Puruṣakāra. Such action depends on the will. The latter is known as Adṛṣṭa. It does not depend on one's will but has to be done of necessity.

According to Sāṃkhya yoga, the entire creation is the outcome of a contact of the human soul with primordial matter. As to when or how this contact took place, nobody can say; for there is apparently no justification for this contact as the soul by its nature is immaculate consciousness and nature though mobile or unconscious. The only logical justification for this combination is non-discrimination (aviveka) of the essential difference of the two. This non-discrimination is Avidyā or ignorance.

It consists in non-perception of the Truth and the resulting distorted perception. Worldly life is a natural outcome of this vicious perception. This avidyā is the root of all kleśas and

1. Vide Yogavāsiṣṭha, Nirvāṇa Section, Pūrvārdha.

itself the primary kleśa. Avidyā gives immediate rise to ego (asmitā) which results in desire and aversion (Rāga-dveṣa) and also in apprehension of self-loss or death (Abhiniveśa).

The Yogins say that every karma known to the world is done under the influence of these kleśas and is therefore defiled. It has the effect of prolonging worldly existence with its attendant evils. Such a karma, even when it produces happiness is not free from its impurity. It may be white (Śukla) but has not bearing on the soul's release from ignorance. So also the other two varieties called dark (Kṛṣṇa) and mixed (Śuklakṛṣṇa). All these varieties of karma originate from non-discrimination (aviveka) or avidyā. True knowledge is of the nature of discrimination. Whatever karma originates from this source has the effect of uprooting ignorance and leading to emancipation which is freedom from the shackles of prakṛti.

The Yogi's karma is uncoloured, in the sense that it is none of the coloured varieties. This karma has the effect of producing discrimination and thereby removing avidyā etc. which generates mundane life. It tends ultimately to destroy the function of the guṇas which consists in helping forward not only the cause of bhoga of the ignorant puruṣa but also the cause of apavarga of the same puruṣa. This is the karma of a yogi which enables the soul to regain its detachment from nature and ultimately to instal it on the pedestal of aloofness from creation. This karma of the yogins is a form of yoga which is described under the technical appellation of Kriyāyoga by Patañjali consisting of Tapas, Svādhyāya and Īśvara praṇidhāna. The three forms of Kriyāyoga representing the three aspects of human nature stand for the activities of will, knowledge and devotion with surrender. Tapas is penance of any kind involving some physical pain such as is bearable by the body. Undue hardship is to be avoided. Svādhyāya is reading of Śāstras and Mantra—culture which produces knowledge. Īśvarapraṇidhāna in its lower form is to perform our duties without an eye on their results which have to be dedicated to God or the Supreme Guru. In its higher form the

praṇidhāna stands for surrender of one's personal ego to the Lord, so that the yogi is made to feel as a result that whatever action is done through his body is done really under the Divine will and not at all under his own will, as a result of which he feels himself to be no longer the doer of the action at all but only its silent observer. The Kriyāyoga as described above has the effect of attenuating the psychical disposition or saṁskāras (Tanutva), so that they might become infinitely weakened and might be burnt up by the fire of pure knowledge which in due time arises through the practice of Samādhi yoga. This knowledge is usually called by the name of prasaṁkhyāna.

This Kriyāyoga as such cannot destroy the psychic dispositions but they can reduce them to such conditions that they can easily be destroyed by knowledge. This is analogous to the drying up of a piece of wet cloth by air so that when the cloth is sufficiently dried up, fire can easily consume it immediately.

In this way pure karma (uncoloured) helps the origin of knowledge. This is therefore known as optimistic karma.

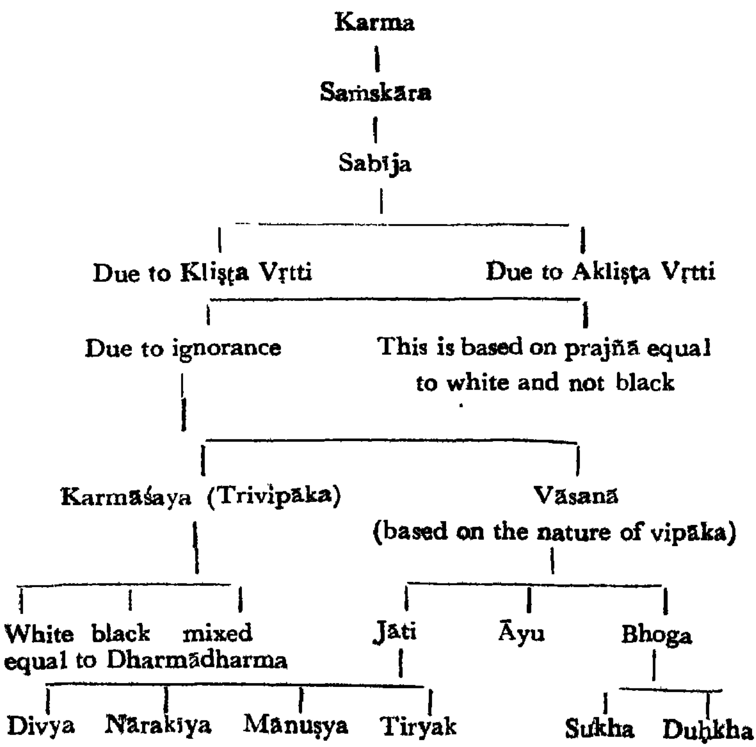
But in the case of worldly people who are under the influence of Avidyā and other kleśas, every karma is defiled or kliṣṭa. From the above it is clear that the human mind has in itself the seeds of both saṁsāra (worldly life) and apavarga or emancipation. The commentator Vyāsadeva observes that the stream of mind (citta) flows actually in two opposite directions so that it moves in the direction of bandha or saṁsāra.

The former ends at the realisation of freedom from matter and the latter ends on the other hand at involvement in Matter. The worldly karma which has its root in Avidyā and the other kleśas inevitably leads to bondage.

KARMĀŚAYA AND VĀSANĀ

Karmāśaya is the name given to Karmaic disposition which results from such karmas as are influenced by Kleśas including ignorance, ego etc. It is either good or evil and is produced only when there is behind it the elements of desire (Kāma), anger

(Krodha), greed (Lobha) and delusion (Moha). The popular names of good and evil karmas are dharma and adharma. In this connection it should be remembered that the above mentioned disposition or saṁskāras may be of two kinds namely Sabija and Nirbīja. The Sabīja saṁskāra may be caused by a mental vṛtti which is either defiled or undefiled. In the technique of the language of the yogins, the former are classified under Ajñānasaṁskāra and the latter under prajñānasaṁskāra. This may be shown in a tabulated form as follows.



From the above it is clear that the Kliṣṭa saṁskāra or karmāśaya alone which is due to ignorance bears fruit (Vipāka) or fructifies in a threefold manner-in the form or body (Jāti), term of its life (Āyu) and experience in the form of enjoyment

and suffering. This naturally generates saṁsāra or mundane life. The other Saṁskāra which is undefiled (akliṣṭa) and arises from prajñā is destructible saṃsāra.

The difference between Karmāśaya and Vāsanā has to be understood clearly. It is true that both karmāśaya and vāsanā belong to the category of saṁskāras and that both are equally defied but inspite of this similarity in the two there are important differences. It may be pointed out that saṃskāra called Karmāśaya give rise to different experiences in different bodies of different categories for a fixed length of time but the other saṁskāras namely vāsanā which originate from an experience of the above vipākas give rise to memory in their turn. It may be pointed out in this connection that vāsanā unlike karmāśaya has no vipāka of its own but without proper vāsanā there cannot be any vipāka and karmāśaya. This important difference should always be kept in view. A well known student of Pātañjala yoga, Śrī Hariharānanda Āraṇyaka points out in his work that Karmāśaya is like seed, vāsanā is like the field, Śakti is the tree and pleasure-pain sensation is the fruit.

TIME OF MATURITY

Karmāśaya may be good or evil. Its result is accordingly similar in nature but the real question is when does the karmāśaya bear its fruit. The time of maturity is determined by the intensity of the karma and as a result of this the karma may bear fruit in this very life or in a future life. This is true in case of each karma described above. Intensity of the karma and its quality depend not only on the strength of the doer's impulse but also on the quality of the object at which it is aimed. The classical example of each type is found in the Purāṇas. In the case of righteous karmāśaya it is said that the intensity depends not only on its greater inner urge (Tibra saṁvega) but also on its other intrinsic qualities as to whether it has been affected through the instrumentality of mantras, tapas and samādhi or through the worship (Ārādhanā) of great personality from God down to Devatā, Maharṣi or Mahāpuruṣa. In this case we have

the classical example of the boy Nandīśvara who was a heaven being and yet in the same life was physically transformed into a Devatā. But if the karmāśaya is able which is generated under the impulse of a strong affliction (Tībra kleśa) in respect of harm done again and again to a person who is terrified or diseased or to one who is in a pitiable condition. To this class belongs all dark treacherous action directed towards persons who have simple faith in the person and have no idea about the dark misdeeds to be committed against him. This also includes cases of improper actions against great souls including Ṛṣis and Tapavsis. This sort of karma also matures immediately. The classical example for such immediate fructification is found in the Purāṇas in the story of Nahuṣa, king of the devas being converted physically, and without loss of time into a serpent. It must be understood about the hell-beings that the persons who are suffering torture in hell have no karmāśaya which may mature immediately in that life. In the same manner a Jīvanmukta person whose kleśa or affliction is exhausted has no karmāśaya to his credit which may be mature in a future life. For the Jīvanmukta who is to become merged in Brahma on the fall of his present body has no future life. The fact is that a Jīvanmukta will not be born again either on this earth or elsewhere and cannot have adṛṣṭavedanīya karma i. e. the karma of which the fruit is experienced in the succeeding life.

VIPĀKA

It is said that no karmāśaya can bear any fruit relevant to it if the basic kleśas are not present.[1] The Vipāka is the effect of Karmāśaya but only when there is kleśa behind it. If however the kleśa is removed and if the kleśa is like a burnt seed reduced to that condition under the influence of knowledge, the karmāśaya does not bear fruit.

Before we enter into a detailed exposition or the process we wish to speak a few words in the manner in which the karma or the karmāśaya are preserved. The general rule is that every

1. Pātañjala Yogadarśana II. 13

karma unless it is liquidated somehow is stored up and kept in reserve in the mind to be released when the proper time comes. For this reason, the human mind is the storehouse of infinite karmas accumulated from the beginningless past. Technically these karmas fall under the category of sañcita karmas. These contain all sorts of karma-good, bad and neutral gathered during the long process of transmigration through human bodies in the past. In this storehouse we have karmas which have the potentiality of bearing fruit in the enjoyment of pleasure in heaven as gods and other superhuman beings or in suffering pain in hall and similar dark regions as hell beings or other subhuman creatures or in having human beings on earth. Karmans which fructify in the bodies and lives of subhuman earthly beings (beasts, birds etc.) are also present. In the process of transmigration, a soul passes through all forms of life sometime or other and saṁskāras of these lives as a rule are present in the mind in the subconscious and even in the unconscious région. It is also believed that it is not necessery that a particular soul in its transmigration should be confined to a particular world region (Brahmāṇḍa).

It is believed that there are numerous islands in every Brahmāṇḍa and that on rare occasions transfer of a soul from one island to another actually takes place. We have a clear statement of this belief in the mantra which a Hindu householder is supposed to use in his annual tarpaṇa and it is not unlikely that such transfer does happen in the Brahmāṇḍa also, for there is an infinite number of Brahmāṇḍas in the cosmic system.[1]

As the individuality of the soul remains intact, changes of life and death, its Sañcita karma is infinite in number and infinite in kind. In fact from a higher point of view, the Sañcita karma represents the basis of a soul's individuality.

RELATION BETWEEN KARMA AND JANMA

It is stated that karma is the cause of birth in a new body (Jāti). But the question is whether a single karma is sufficient

1. Refer to Kusumāñjali by Udayana, Section 2.

to produce a new body or several karmas. On the other hand whether multiple karmas give rise to one birth or they generate a number of births or bodies. The commentator Vyāsadeva says[1] that one karma cannot produce one body only, for in that case there would be no certainty regarding the order of the remaining karmas which are innumerable and accumulated for the time without beginning and the present karma.

It cannot also be held that a single karma produces many births, for in that case when a single karma causes many births, there would be a lack of fructification of the other karma.[2]

The third alternative view is that multiple karmas give rise to manifold births. This also is not possible, for in that event in so far as the many births cannot be simultaneous they will have to be successive. In that case the absurdity shown about will follow. Finding fault with this view as untenable, Vyāsadeva expresses his own view.[3] This means that the varied series of Karmāśayas (bright and dark) accumulated in the course of one's life between birth and death and arranged in order of prominence (pradhāna) and subsordinate (Visarjana) combine together under a single effort (एकप्रघट्टकेन) and causes death and being held together (Saṁsṛṣṭatā) give rise to one birth only. This birth is the assumption of a body of which the term of existence (Āyu) is determined by the same karma and the experience of pleasure and pain (Bhoga) is also based on the same karma. It is for this reason that this aforesaid karma is called Trivipāka. Here karmāśaya is Ekabhāvika.

Now this Ekabhāvika karmāśaya may be dṛṣṭajanmavedanīya that is to be performed in the present life or adṛṣṭajanmavedanīya i. e. to be experienced in the former life. In the former case the karmāśaya may produce one vipāka namely bhoga or two vipākas namely Āyu and Bhoga. These are

1. Vyāsabhāṣya II. 13
2 अनेकेषु कर्मसु
3. Vyāsa Bhāṣya III. 13.

illustrated in the lives of Nahuṣa and Nandīśvara respectively[1] what is meant is this. The dṛṣṭajanma implies that the vipāka takes place in the present and not in the succeeding janma. The vipāka in this case is either Bhoga or Āyu or both. The devadeha of Nandīśvara was really the transformation of his original human body and was not the assumption of a new body after the death of the old body.[2]

We have spoken of karmāśaya as well as of vāsanā in the foregoing pages. Both are saṁskāras and are Kliṣṭa. But even the fundamental difference between the two is that while karmāśaya is Ekabhāvika i. e. related to one birth only. The vāsanās are anekabhāvika i. e. have relation with multiple births. The most important distinction between the two lies in the fact that the former replaces pleasure and pain as well as the medium or body in which this is to be experienced together with its duration (Āyu). This medium or body is usually called the Bhogāyatana because it is through this that the necessary experiences of pleasure or pain are gained. The latter vāsana however makes the citta look like the fishing net.

KARMA AND VĀSANĀ

We have spoken of karmāśaya as well as vāsanā. The fundamental difference between the two is that the karmāśaya is Ekabhāvika while the vāsanās are anekabhāvika, The most important distinction between the two lies in the fact that the former produces pleasure and pain as well as the medium in which this is to be experienced together during its duration (Āyu). The medium (deha) is the Bhogāyatana.

The latter however which make the citta look like the fishing net interspersed by knots (Granthiyukta) is the cause

1. Nahuṣa was the king of devas and was transformed into a serpent. This is an example of one vipāka namely bhoga only.

2. Nandīśvara was a boy of eight. He became a deva with a very long life. This is an instance of karma with two fold vipākas namely Bhoga as well as Āyu.

of recollection.[1] This recollection is due to the prior experience of kleśa, karma and vipāka.

The karmāśaya which has been described as Ekabhāvika may be described as twofold from the view point of its vipāka which may be certain or uncertain. In the case of a karmāśaya which has to be experienced in this life (dṛṣṭajanmavedanīya), the rule is fixed. But in the case of a karmāśaya which is adṛṣṭajanmavedanīya that is which has to be experienced in a future life and of which the vipāka is uncertain (Aniyatavipāka), there are three possible alternatives—

1. The karma which is done (kṛta) but which has not matured (avipāka) may be destroyed by prāyaścitta etc, e. g. on the rise of śukla karma, the black karma is destroyed in this very life.
2. The secondary karma may be included in Āvāpagamana in the primary karma.
3. The secondary karma may be overcome by primary karma which is niyatavipāka and remains still for a long time. This is known as Supta or dormant state of the Karmāśaya.

This is an old idea and we have it in the earlier Vedic texts e g. those quoted by Vyāsa in Yoga Sūtra [2]

In connection with Āvāpagamana in the main karma there goes an ancient saying.[3]

This means that the nature of the composition of karma being very much complicated it sometimes so happens that a particular karma which is of a composite nature consists of two contradictory elements. The classical example of such a karma

1. Vyāsa Bhāṣya II. 13.
2. Yoga Sūtra, Vyāsa Bhāṣya II.13.
3. स्यात्स्वल्पसंकरः सपरिहरः सप्रतिविमर्शः कुशलस्य नापकर्षाय अलम्। कस्मात्? कुशलं हि मे बहु अन्यदस्ति यत्र अयमावापमगतः स्वर्गेऽपि अपकर्षम् अल्पं करिष्यति?

is sacrifice on which there are two diverse elements i. e. virtue (Puṇya), as the entire action is intended to deification of the animal sacrified in śāstrik principles. This deification is not ordinarily possible as an animal unless and until it has become as man and a virtuous man in the course of evolution cannot rise after death to the status of a god, as the god at whose altar it is sacrified. The sacrifices really are an act of extreme kindness done to the animal which is identified with the person offering a sacrifice. It is really symbolical of the person offering himself at the altar. The act has a double effect—It enriches the personality of the sacrificer in consequence of the latter making the animal a part of his own self and it earns merit as a result of his lifting up the spiritual status of the animal concerned. But the merit or puṇya is not unmixed with pāpa in as much as the physical operation of slaying of a living being is undoubtedly an act of violence or hiṁsā. In normal circumstances the puṇya would have caused a life into the world of gods enjoying the delight and pāpa would have produced its own effect separately in the suffering of pain. But as the act of sacrifice is a single karma with two interconnected aspects rather than two separate karmas distinct from each other, the result also is a single act of Bhoga. In this single line composite structure of karma, the result is also single. The element of pāpa involved in hiṁsā does not cause suffering as such, but being combined with joy which is the effect of puṇya decrease, the intensity, quantity, duration etc. of the joy. This is the result of the process of Āvāpagamana.

This third alternative is plain. In this case, the karma concerned is overpowered by the niyatavipākakarma and continues long suspended. Death is supposed to be the cause of manifestation of a karma which is adṛṣṭajanmavedanīya as well as niyatavipāka. Man's such karmas adṛṣṭajanmavedanīya as well as niyatavipāka are manifested in the dying moment. But the supposition is not correct. These karmas i.e., (those of which the maturation is uncertain and those of which the fructification is in future life) remain as dormant (prasupta), and capacity of

rousing them into activity does not present itself. As to when (kāla), where (deśa) and how (gati) these karmas will become mature is very doutbful.

As to when, where and how these karmas will become mature is only difficult to ascertain. Hence the ways of karmas are said to be mysterious and are believed to be hard of ascertainment.

KARMA AND SUKHA DUḤKHA

The yoga sūtra[1] plainly says that Jāti, Āyu and Bhoga is the vipāka of karma and may be of the nature of lābha (pleasure) or Paritāpa (pain) according as the nature of the karma is puṇya or pāpa.

This is a plain statement of what is recognized in every system of philosophy as realized in the earlier Hindu philosophy.

What has been said above will make sufficiently clear the conception of karmāśaya. It may be pointed out that although the saṁskāras accumulated from the unknown past are all maintained in the citta in toto, all of them do not bear fruit at once. Only those karma saṁskāras which are trivipāka are destined to lead to a particular birth. With reference to these saṁskāras and this birth (Bhava), it is usually maintained that karmāśaya is ekabhāvika. In other words, refering to a particular janma the antecedent and causal karmāśaya are of the immediately preceding life. The general rule is that saṁskāras of the action of a particular life being more distinct and potent than of earlier lives are mainly the seed of the succeeding life called karmāśaya. This is the general rule, though it is true that a portion of earlier accumulated saṁskāras sometimes due to specific reasons enter into the seed or karmāśaya. It may be pointed out that as some saṁskāras of the earlier lives enter into the composition of karmāśaya so some saṁskāras of the present life are left out different altogether. These are left behind as part of the sañcita or accumulated store.

1. Yoga sūtra II. 13.

The karma units which make up a particular set up of karmāśaya are not all of the same kind or the same strength. For this reason some are classed as chief and the rest as subordinate. The strength (prādhānya) of a particular karma depends on the greater frequency cf its operation as well as on its greater intensity.

Before the dying moment the karmāśaya reveals itself. How ? At that time all saṁskāras arise simultaneously and arrange themselves in order of that strengh. As already said some saṁskāras of earlier lives crop up and join the group and some saṁskāras of this life are suffused. The saṁskāras become huddled together like a lump and cause death to follow and help to generate a fresh body.

It is said that the attention of the dying man is concentrated on inward looking. As a result of the inwardness of mind, the object of sin becomes exceedingly clear. As a result of this memory becomes very sharp and all past incidents, even minor ones become clear. It is for this reason that the dying man's memory becomes very clear so that his knowledge directed automatically inwards reveals clearly in a sweeping glance as it were all the incidents of the closing life within a short time. The power of knowledge becomes stronger and hits on many things untouched before.

ĀYU AND UNTIMELY DEATH

If Āyu or term of life is determined by prārabdha karma, the question arises as to whether there is such a thing as akāla mṛtyu or untimely death, as we are aware of prolongation of life as well as of shortening of it. In this connection we have a learned discourse on this subject by Indu in his commentary Śaśilekhā on Vāgbhaṭṭa's Aṣṭāṅgayogasūtrasthāna. It is asked how do the best and the worst karma which are opposed to each other combine together and produce the result. It is replied htat the best Pauruṣa can resist the lowest Daiva. In the same way eht best Daive resists the weakest Puruṣakāra (efforts).

Some people are inclined to think that Āyu is fixed, for inspite of remedial measures, people are found to die.[1]

Indu thinks that in this case Daiva is stronger than Puruṣakāra. Hence, according to him Daivakarma is twofold—(a) Niyataphala i. e. when the result is fixed Daiva is then strong. (b) Aniyataphala—In this case it is weak. In this case the Pauruṣa resists the fructification of Daiva

Hence death is twofold—

1. Kālamṛtyu 2. Akālamṛtyu

In this case of the akālamṛtyu, Daiva is weak. The cause of death is karma which is not niyataphalaka. According to Indu medical science has no hand in the matter of timely death but it can interfere with untimely death. Bhāgavata says that according to the Vedic views of Vāgbhaṭṭa, the kāla-mṛtyu is one while the akālamṛtyu is of one hundred kinds.

According to Buddhists, mṛtyu is of four kinds. Akālamṛtyu is possible. In the Vedas, there is injunction for Śayanyajña—for destruction of enemies. There is provision for Ātmahatyā (suicide) in the dirghapravāsayajña and there is similar provision for longevity in mitravindhya yajña.

THE PLAN S OF EXPERIENCE

There are fourteen types of living beings who are in the grip of Avidyā and inhabit this world. The world consists of three broad divisions—upper, lower and intermediate. We had this conception in the early Vedic literature as also in the late religio-philosophical writings—Dyuloka, Bhūloka and Antarikṣa.[2]

Each division is subdivided in various ways. We have this concept in the Paurāṇic, Bauddha and Jaina Scriptures as well.

We may state here the views of the Pātañjala school. The divisions are—

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1. प्राप्तोपायोऽपि म्रियमाणो दृष्टः । Aṣṭāṅgayogasūtrasthāna, Adhyāya XL. 71.73
2. दिवं च पृथ्वी चान्तरिक्षम् ।

1. Higher worlds
2. Lower worlds
3. Intermediate regions.

The entire bhuvana consists of seven lokas.

We start from the bottom. The lowest is Bhūloka which contains the hells, the pātālas and the Bhūtala upto Mount Meru. The Antarikṣa is from beyond Meru upto Dhruvaloka including planets, stars etc.

Above the Antarikṣa loka i. e. above dhruva, we have the location of Svaraloka which has five sub-divisions containing from below namely Mahendraloka, Mahāloka, Prājāpatya and three Brahmalokas—namely jana, tapa and satya. The lowest or Bhūloka consists of three layers. Thus from below —

Hells (Naraka)—There are six great Hell Regions from Avīci (1) Mahākāla (2) Amarīṣa (3) Raurava (4) Mahāraurava (5) Kālasūtra and (6) Andhatāmisra.

In these dark regions, beings live and suffer the dire consequence of their own past karmas.[1] They have a long life of suffering.

Above the hells are the seven pātālas viz. Mahātala, Rasātala, Atala, Sutala, Vitala, Talātala and Pātāla.

The 8th region is the Bhūmi or vasumatī with seven divisions (Dvīpa) and several sub-divisions (Varṣa).

There are different kinds of creatures living in different parts of the Aṇḍa. In Pātālas, oceans and mountains live Devas, Asura, Gandharvas, Kumāras, Kimpuruṣas, Yakṣas, Rākṣasas, Bhūtas, Pretas, Piśācas, Apsaras, Brahma Rākṣasas, Kuṣmāṇḍas, Vināyakas ; gods and men live in the islands (Dvīpa).

The Devalokas and the inhabitants of each are shown below—Indraloka (Mahendra loka).

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1. स्वकर्मोपार्जितदुःखवेदना ।

The six kinds of Devas living here are called Tridaśa (त्रिदश), Agniṣvātta (अग्निष्वात्त), Tuṣita (तुषित) Aparinirmetā (अपरिनिर्मेता) and Vahāvartti (वशावर्ती).

All these celestial beings are saṅkalpasiddha i. e. have a freedom of will and are endowed with effective will power. They are all invested with eight yogic siddhis. Each of these has a living life extending to the end of the Kalpa. All are Vṛndāraka worshippable. All of them enjoy the fruits of desire (Kāmabhogī). Their bodies are not born of parental union (Aupapādika deha). They are attended by most charming and attractive nymphs (Apsarās). Mahāloka is also called Prajāpatiloka. There are five kinds of gods on this plane namely Kumud, Ṛbhu, Pratardana, Añjanābha and Pracitābha. Their yogic powers are higher. They are controller of the great elements.

They do not take food not even amṛta (nectar). But they are supported and sustained by the strength of meditaion (dhyānāhāra). Their term of life in each case extends to 1000 kalpas.

Janaloka or Brahmaloka : Here there are four kinds of gods namely Brahmapurohita, Brahmakāyika, Brahmamahākāyika and Amara. They control the elements and the senses (Bhūtendriyas).

Tapaloka : There are three kinds of Devatās—Avāsura, Mahābhāsvara and Satyamahābhāsvara. They control the elements, the senses as well as nature (Prakṛti). Their terms of life are double in each case. They live on meditation (dhyānāhāra) They are all Ūrdhvaretā—i. e. their vital and sex energies are always directed upwards. Their knowledge of the higher planes is unobstructed (Apratihata) and of the lower planes is open (Anāvṛta).

Satyaloka : There are four kinds of Devas namely

1. Acyuta—These are always rapped in Savicāra Samādhi.
2. Śuddhanivāsa—These are always rapped in Savicāra Samādhi or a degree higher Sānanda Samādhi.

3. Sattābhava—They are always engrossed in Sānanda Samādhi.
4. Saṁgāsaṁgī—They are always deep in Asmitā Samādhi which is the highest form of saṁprajñāta samādhi.

They are free from Bhavananyāsa i. e. they do not live in built up houses. They depend on themselves alone and do not rest on any outside power. They live one above the other and not one by the side of the other. One above the other are also known by the name of svapratiṣṭhā i. e. they have controlled pradhāna or mūlaprakṛti. Their term of life is till the end of the present creation. All these Devas live within the Triloka and therefore they are naturally within the pale of Saṁsāra.

The foregoing account shows that the devas as described above are all within the sphere of kliṣṭakarma. They are not outside the jurisdiction of Ignorance or Avidyā. It is also clear how gradually they rise up the ladder of evolution.

In the lowest heaven, the attainment also is very low, though those attainments only are desired by ordinary human beings.

The will power and siddhis are coveted by ordinary men interested in sense enjoyment. These devas are full of Kāmabhāva and surrounded by nymphs or Apsarās.

This heaven is lower heaven and is not a place for higher spiritual activities. People who came upto the level have to go back to earth after the puṇya or virtue is exhausted.[1] We have seen this in connection with Vedic studies.

The second heaven contains Devas who attain higher yogic powers—higher than Aṣṭasiddhis. They can control the Mahābhūtas. It is in this stage that they can become free from kāma (worldly desire) and therefore depend on worldly food and live on meditation. Naturally they live longer. Of the three Brahmalokas, the lowest is Janaloka. They two live on medita-

1. क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

tion. They control the elements (Bhūtas) and the senses. The next higher Brahmaloka is called Tapaloka.

The inhabitants of Tapaloka also live on meditation. This is plane characterised by the activities of Yogins who are described as ūrdhvaretas i. e, unless there is a stability in this state of sublimation (Ūrdhvaretastā) one cannot enter into Samādhi even of the lowest type.

The sex impulse has been totally sublimated in such cases. The spiritual current being upward means that the lower world is uncovered. But the higher world is not so. It is covered with (Āvṛta) indeed but the coating disappears as soon as the Yogi seeks to enter it. From Savitarka samādhi the Satyaloka begins. From that plane is to be seen only one human figure representing all merged in Asmitā—the central point of samprajñāta Samādhi. There is one being (sattā)—those who have sublimated their vital forces.

HELLS

The names of hells as given by Vyāsa may be thus stated—Mahākāla, Ambarīṣa, Raurava, Mahāraurava, Kālasūtra and Andhatāmisra.

The names of hells as found in the Dharmaśāstras are given below—

1. Tāmisra
2. Andhatāmisra
3. Mahāraurava
4. Raurava
5. Kālasūtra
6. Mahānaraka
7. Sañjīvana.

These are so called because here a man is revived into life and then killed.

8. Mahāvīci—In this hell the watery fluids are extremely turbid.
9. Tapana—This is of the nature of burning.
10. Sannitāpana—equal to kumbhīpāka.
11. Saṁghāta.
12. Kākola—In this hell people are made to swallow thorns.
13. Kuṭṭamala—In this hell putrid soil is the source of trouble.
14. Sulohaśaṁka—In this hell, the limbs are pierced by needles.
15. Ṛjuṣa—It is like the burning frying pan.
16. Asipatravana.
17. Lohadvāraka.
18. Panthāna.
19. Śālmalī—In this persons are pierced by śālmalī thorns.
20. Nadī—In this hellish region are like vaitariṇī and others full of putrid, blood mixed bones. In the Manusmṛti also we hear of twenty one hells.

NYĀYA—KUSUMĀÑJALI & KARMAN

We have stated above almost everything that the philosophers of the realist school have said regarding karma or adṛṣṭa from their point of view. This account cannot be said to be complete, I believe, unless I refer in this connection to what Udayanācārya has said in this connection in his well known work on God in the Nyāya Kusumāñjali. This work is held to be magnam opus of Udayana on theistic proofs. It is in five chapters. The first chapter of which is devoted to the concept of adṛṣṭa or karma. The unseen force which accounts for man's migration and movements in the next world (Paraloka). He says that our experience of the world shows that there is no room for śāśvatavāda or for ucchedavāda (उच्छेदवाद) in connection with the world as some would say. There are two extreme views which prevailed in

ancient India among certain heretic followers. The former view or śāśvatavāda upholds every thing to be permanent. There is no room for destruction anywhere. On the other hand Ucchedavāda implies that nothing does really exist in the world. Our experience stands against the two extreme views, for it points out that neither being nor non-being is true—what is true is being followed by non-being and non-benig followed by being. This implies contingency or conditional existence i. e. occasionalness (kadācitakarttā). This shows that there is some extraordinary cause which accounts for this occasional character of being or non-being.[1] A quotation from Nyāyakusumāñjali is supposed to be a denial of karma or adṛṣṭa which is an extraordinary cause for explaining postmortem personal experiences of pleasure and pain. The denial of adṛṣṭa is held to be untenable by Udayana for several reasons which are enumerated in the following couplet.[2] The five reasons for maintaining the existence of an unseen force called karma or adṛṣṭa are as follows :

1. Sāpekṣatva
2. Anāditva
3. Vaicitrya
4. Viśvavṛtti
5. Pratyātmaniyama of Bhoga or experience of pleasure and pain.

Sāpekṣatva—Udayana says that this mundane existence full of infinite sorrows cannot originate of itself without any relation with causal forces, for, in that case it would either exist as such always or not exist at all. Its occasional character or contingency will remain inexplicable. If it is said that this

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1. Nyāya Kusumāñjali 1,4.
अलौकिकस्य परलोकसाधनस्य अभावात् ।

2. Udayana, Stabaka—1.
सापेक्षत्वादनादित्वाद्वैचित्र्याद्विश्ववृत्तितः ।
प्रत्यात्मनियमाद् भुक्तेरस्ति हेतुरलौकिकः ॥ ४ ॥

contingency comes into being for no cause at all (akasmāt), this cannot be true. The expression "akasmāt bhavati" originates from nothing, may mean, one of five possible alternatives namely as denial of cause (hetu) or denial of coming into existence (bhūti) or becoming. It does not mean an assertion of the possibility of its originating out of itself (sva). It does not even mean the assertion of the unspeakable or the void. These four alternatives are impossible. In the same way the fifth alternative of svabhāvavāda meaning coming out of itself, is also not reasonable. As to how all these five alternatives are incapable of explaining the position is explained by Udayanācārya by the pretty expression of "Avadheya niryatvataḥ"[1] i. e. the fact of a limit being there is already a predetermined certainty. There is an elaborate discussion by Udayana himself in his personal commentary on the Kārikā.[2] Considering all these points it is asserted that in regard to postmortem experiences of a miscellaneous nature, the only rational explanation is that there is an appropriate cause for we cannot believe in accident and the other alternatives also are not possible. This cause of varieties can only be experienced by a legitimately asserted causal factor which in the present case is the unseen moral force dharmādharma or adṛṣṭa.[3]

1. Nyāyakusumāñjali, stabaka, 1, 5.
2. Ibid.
3. Vide Nyāyakusumāñjali, Stabaka 1 which is exclusively devoted to the establishment of a moral causal factor of varied worldly experiences, which is no other than karma as we understand it.

CONCEPT OF KARMAN IN THE POST VEDIC LITERATURE (MISCELLANEOUS i. e. ĀYURVEDA, SĀHITYA AND OTHERS)

INDU'S VIEW OF KARMA

Indu wrote a commentary entitled Śaśilekhā on Vāgbhaṭṭa's Aṣṭāṅgahṛdaya, a standard medical work in Sanskrit literature. He says[1] that karma is twofold and is usually described under the name of either daiva or pauruṣa. Each of these varieties is again of three kinds according as it is good or bad or mixed (śreṣṭha, avara and madhya). Both of these karmas give rise to Āyu or term of life. What is called Daiva is explained as the karma which is done on earth in another previous life. Pauruṣa or Puruṣakāra is the name given to the action done in the present life. The strength (bala) of each kind of karma determines the length of āyu caused by it. Indu says that the best quality of Daiva and Puruṣakāra as noted above when combined together gives rise to a term of life which is not only long but also fixed (dīrgha and niyata). This process of combination is technically known as Parāyukti. The worst quality of Daiva and puruṣakāra when combined, generates āyu which is not only short but also unstable (Aniyatakāla). This combination is known as Aparāyukti. The best daiva mixed with puruṣakāra gives rise to a mixed Āyu (Sāṁkīrṇa). This combination is called saṁkīrṇa Yukti.

The question naturally arises how does the best and worst karma, which are opposed to each other combine together and produce result. The answer is given as follows—The highest kind of puruṣakāra or personal efforts can resist the lowest daiva and in the same way the higher kind of daiva can resist the pauruṣa. Some people are inclined to think that Āyu or a man's

1. Aṣṭāṅgahṛdaya by Vāgbhaṭṭa Vol. I.

span of life is already fixed or predete.mined. For inspite of remedial measures, people are bound to die.[1]

Indu thinks that in this case daiva is stronger than puruṣakāra. According to him the Daiva karma is twofold—(a) Niyataphala i. e. when the result is certain. This is possible when the Daiva is strong. The Aniyataphala when the result is uncertain. This happens when the Daiva is weak. In this case the pauruṣa or the human exertion resists the fructification of Daiva. In view of the above facts, death is considered to be twofold in nature, namely- kālamṛtyu- i. e. death at the appointed hour and the akālamṛtyu i. e. death at any moment, that is untimely death. In the latter case the Daiva is comparatively weak. The cause of death is karma of which the fructification is not certain (Aniyataphala). Indu says that medical science has no controlling hand in the case of timely death but it can certainly interfere with cases of untimely death.

Dhanvantari[2] says that in the view of the Vedic Ṛṣis Kālamṛtyu or timely death is one only but akālamṛtyu or untimely death is said to be of one hundred kinds. The term one hundred, remains here for an indefinite number and untimely death which has nothing to do with the expiration of the fixed term of life, may be of different kinds.

We shall find later on in the course of our investigation that the ancient Buddhists held that death is of four kinds—The truth is that there is such a thing as akālamṛtyu and in the Vedas we read about injunction for or destruction of enemies. On the other hand there is similar prohibition not only for suicide in the Dirghapravāsa yajña as well as for longevity in the mitravindāyajña.

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1. Aṣṭāṅgahṛdaya by Vāgbhaṭṭa, Vol. I. page 86.
2. Dhanvantari quoted in the commentary of Aṣṭāṅga hṛdayaṁ by the Commentator, Lālachandra Vaidya

पकोत्तरं मृत्युशतम् अथर्वाणः प्रचक्षते ।
तत्रैकः कालसंयुक्तः शेषाः, तु आगन्तवः स्मृताः ॥

CARAKA SAṀHITĀ & KARMAN

According to Carakasaṁhitā, some diseases are born as a result of the previous karma and according to the proverb, 'Avaśyameva Bhoktavyam kṛtam karma Śubhāśubham' if it is a general maxim to reap the fruits of previous karmas, yet the strong present karmas can suppress the same.[1] The difference between riches among various families, birth in high or low families is due to some karma done in previous life. Karma done in previous birth presuppose rebirth.[2] The rebirth being parokṣa, pratyakṣapramāṇavādins do not believe in the truth of Punarjanma, i. e. rebirth. The believers in scriptures believe in Punarjanma, but scriptures are contradictory to each other, for instance, according to some, parents alone are cause of birth; according to some paranirmāṇa is the cause of birth and according to some yadṛcchā. This gives rise to some doubt. Is there anything like punarjanma or not.[3] However the wise know to believe in parokṣa. Pratyakṣa alone cannot be pramāṇas because the senses that make us to visualize pratyakṣas are themselves apratyakṣas (pratyakṣapramāṇagrāhya).[4]

Persons regarding parents alone as the cause of birth, do not accept the four kinds of births—Jarāyuja aṇḍaja, svedaja and udbhijja. If parents alone were the cause of creation, the svedaja and udbhijja could not have cetanatā but even without parents these two yonis are with cetanatā, hence parents alone are not the cause.[5]

Pañcamahābhūtas and ātmā's Svalakṣaṇa is svābhāvika-natural. The solidarity of the earth, liquidity of water, warmth

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1. Caraka saṁhitā Commentay-Adhyāya I. Verses 55-57
2. Caraka saṁhitā, Adhyāya 11,12—विद्यात्स्वाभाविकं षण्णां धातूनां यत्स्वलक्षणम् संयोगे च वियोगे च तेषां कर्मैव कारणम् ।
3. Caraka Saṁhitā, Chapter II, Adhyāya 6 — मातरं पितरं चैके मन्यन्ते जन्मकारणम् । स्वभावं परनिर्माणं यदृच्छां चापरे जनाः । इत्यतः संशयः — किं नु खल्वस्ति पुनर्भवो न वेति ।
4. Caraka Saṁhitā –VII. 11.
5. Caraka Saṁhitā XI. 11

of lustre, downward going of the air, vacuum of the sky and knowledge of the soul—all are natural, but in their combination and separation, karma alone is the cause. In other words, if we do not believe in soul and say that the conscious body is born of only Mahābhūtas, it is practically impossible because pañca-mahābhūtas are inert (jaḍa). If the combination of these mahābhūtas gives cetanatā, then we shall have to take for granted the existence of the age of childhood etc. Creation of cetanatā by means of Pañcamahābhūta is no possibility because pañca-mahābhūtas are inert and ātmā is cetanā. Creation of cetanatā through inert-thing is an impossibility.

But ātmā is anādi (beginingless) and consciousness (cetanā), hence cannot be built by anything else. If by the word 'Parā' we mean ātmā and that is the cause of birth, then paranirmāṇa is all right i. e. ātmā again comes in this world to enjoy the fruits of karma.

Paranirmāṇa can also mean ātmā's or body's creation by others. If it is proved that ātmā is brought up by others, then rebirth cannot be attained. Thus Anādi cetanā cannot be created, otherwise ātmā will be non-eternal. If Īśvara is to be the reason for man's birth that is in accordance with man's karma, otherwise there will not be any principle in the world and Īśvara will be blamed. We find in the world that someone is born in high family and some one in a low family. If we do not give karma its due place and by that it is owing to God's will there in will come the fault of prejudice. Thus with the aid of karma, Īśvara creates different creatures. Evidently karma and karma-fruit being the cause, punarjanma is self-proved.[1]

According to Aṣṭāṅgasaṁgraha, the duration of age depends on Daiva and puruṣakāra. If daiva and puruṣakāra are strong, age (longevity) also will be strong, if daiva and puruṣakāra are weak, age (longevity) also will be weak; if one is strong and the other is weak, age (longevity) will be of medium size.

1. Carakasaṁhitā XI, 13, XI, 29, XI. 30

What is Daiva and what is Pauruṣa ? Karma done in this birth is named as Pauruṣa and in the past birth is named as Daiva.

Karmas are of three kinds—1. Śreṣṭha karma—The best karma (2) Madhya karma—Medium karma (3) Avara karma—the worst karma.[1] The best daiva karma and pauruṣa karmas are the cause of long and healthy life. Low Daiva karma and Avarakarma are the cause of short life. The combination of miśrita karmas is the cause of medium age. Puruṣakāra beats weak daiva, strong daiva beats weak efforts.[2] The vipākakāla of karma being definite and indefinite, death also is accordingly definite or indefinite.

THEORY OF KARMAN IS HITOPADEŚA AND PAÑCATANTRA

Pañcatantra and Hitopadeśa are two well known books not only in India but throughout the world. The stories of Pañcatantra are well-known for their lessons and experiences, by which the wise benefit very easily and avoid the unnecessary risks in life. The theory of karma also is found discussed here and there under puruṣakāra and Daiva.

To emphasise the powers of Daiva, it is said in 'Mitrabheda' that even if a man tries his hard to protect something but i Daiva is against it, he cannot do the same but sometimes a neglected thing is well protected by Daiva. Sometimes a child uncared for in the forest is hale and hearty but a well-cared boy at home is no more alive.[6]

1. Sūtrasthāna IX. 16.
2. Sūtrasthānam IX. 107
3. Vidhyate karmāṇi tredhā śreṣṭhamadhyāvartvataḥ.
4. Sūtrasthānam IX. 108.
5. Sūtrasthāna IX. 110.
6. Hitopadeśa, Suhṛdbhedaḥ. 22. Also vide Pañcatantram-Mitrabhedaḥ-20.

But even if Daiva is predominant and human effort seems to be in vain, still perseverance should be maintained, for the same may help to reach a certain position, just as when the ship is about to be drowned, the business men desire for business.[1] Even if Nature (Daiva) is against, the wise do not leave the effort to do away with their personal faults and to satisfy their own mind.[2] "As you sow, so shall you reap." This proverb is supported by Pañcatantrakāra.[3] Man has to reap the fruits of his actions good or bad. The result of our fruits is bound to happen. Hence no need to think about it. No-body likes to do a work that would bring him discredit but it is only due to Daiva that one does so.

The domination of Daiva is emphatically pressed by Pañcatantrakāra.[4] One not destined to have a certain thing is deprived of the thing even if it has come into his hands. The influence of Daiva is evident from the fact that the sun and moon are overpowered by Rāhu, the bondage of snakes, elephant and other birds and poverty of the wise.[5] The fruits of previous actions are experienced by man even without any effort on his part. A man having done good or bad in his previous birth at a particular place, at a particular time and at a particular age is experienced by him at that very place, time and age.[6] Age, action, wealth, knowledge and death of a person are determined while in the womb of a mother.[7] Man's present desires are in accordance with the actions done by him in his previous life and hence those very desires in a way predict his future, just as a young one of a peacock even if without a symbol of kalāpa in the beginning is known to be a peacock by his gracious steps.[8]

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1. Pañcatantra-Mitrabheda-216
2. Pañcatantra-Mitrabheda- XXXIX
3. Pañcatantra-Mitrabhedha-403
4. Pañcatantra-Mitrasamprāptiḥ.
5. Pañcatantra-Mitrasamprāptiḥ-10.
6. Pañcatantra-Mitrasamprāptiḥ-21.
7. Pañcatantra-Mitrasamprāptiḥ-81- 82
8. Pañcatantra-Mitrasamprāptiḥ-86

Much of jealousy and ill-will against each other would be done away with, if a man could understand the theory of action and the fact that everybody reaps at present what he has sown previously.[1] Not a blade of grass moves but to reap the fruit of previous action. The birds, flying in the air and coming down—all this is to reap what has been sown once. We cannot have a thing unless we have given it at one time.[2] The relation between the doer and the deed is like that of shadow and sunshine.[3] We cannot have the sound of hands without the co-operation of both the hands, similarly we cannot have the fruits of destiny (Bhagya) without the present effort. We cannot have food in our mouth unless we move our hands.[4]

The above two ślokas seem to be in contradiction to what has been said before it i. e, the fruits of the previous birth are borne without any effort on man's part in the present life. What the writer means to emphasise is that man's efforts to do his duty should continue, whatever may be his prārabdha, for efforts make our aim successful. Lions are noted for eating up the animals, but a lion always asleep can't expect an animal to enter his mouth of its own accord. It is only the lethargic who afraid of doing the work, say that that alone happens which is to happen.[5]

Sometimes even sincere effort does not pay. It means that the results of previous efforts are more strong than the present one and the doer is not to be blamed any way for the consequences.[6] Time is divided in three categories—Satya, Kali and Kṛta. In Satya yuga, even a talk with a sinners would make one sinned. In Kali age, all men are sinners by nature, hence one is not sinned, unless one commits sinful deed. In other yugas apart from kali, sin

1. Pañcatantra-Mitrasaṁprāptiḥ-XXXX 111
2. Pañcatantra-Mitrasaṁprāptiḥ-XXX. 128
3. Pañcatantra-Mitrasaṁprāptiḥ-132,
4. Pañcatantra-Mitrasaṁprāptiḥ- 130, 139
5. Pañcatantra-Mitrasaṁprāptiḥ- 136-37.
6. Pañcatantra-Mitrasaṁprāptiḥ- 138.

can be transferred from one person to another person, but in kali age full of sins, he who does a sinful deed also is embraced by sin. In kṛtayuga, one becomes sinner by sitting, sleeping, going associating and eating with the sinner. It is just as a drop of oil when poured into water makes it not so pure as when it was devoid of oil.[1]

Even great ones experience the fruit of what has been done by them once. Whatever is to happen takes place even in their case. Nīlakaṇṭha had to have snake (Śeṣanāga) for his bed and would wonder about naked.[2] But emphasis on the influence of Daiva on the one hand, the Hitopadeśakāra there and then impressed upon his reader the significance of Puruṣārtha.[3] Daiva and Puruṣakāra go together in guiding a life, just as a chariot cannot work unless it has both the wheels.[4] Man is provided with the freedom of will. Whatever he desires, accordingly he acts and once a desire is entertained, this desire becomes his master and we reap what we have sown in the form of desire. A heap of earth when once comes in the hand of Kumbhakāra, he makes of its whatever he desires. Likewise a desire when once given place in our mind makes of us whatever, it means.[5]

Man is not to blame anyone for his sufferings. His happiness, or sorrow is due to his own past deeds. Disease, sorrow, grief, bondages; evil habits are the fruits of the tree of sins committed by the sufferer in his previous birth.[6]

THEORY OF KARMA AND CĀṆAKYA

Cāṇakya has not neglected the place of karma in his world-famous book "Arthaśāstra ? He has mainly dealt with the practical aspect of karman. Success or failure of karma depends on how, when and where you start a karma. We should start a work

1. Pañcatantra-Kākolukeyam, 206-207
2. Hitopadeśa, Mitralābha- 30.
3. Hitopadeśa, Mitralābha-33.
4. Hitopadeśa, Mitralābha. 35
5. Hitopadeśa-Mitralābha-37.
6. Cāṇakya praṇeeta Arthaśāstra, 14th Adhikaraṇa Verses 66-68, 100-110

after ascertaining our capacity to finish it. A fickleminded person never attains success in the task. A man of success does his work with carefulness. Work confronted by trouble should not be started. Knowing a time to do a work, one should start the work. An effort done with zeal is always successful. But the aid of Daiva is always indispensable. Without it even the simple work becomes complex. Work should be started within the divisions of time and space.[1]

If a man keeps time and space in view, wealth will stay long with him Expertness in a work makes the difficult task easy. Even the work of the Jñānī is destroyed by the faults of others and because of nature being against it.[2] Cāṇakya believed in appearing nature by the performance of sacrifices and doing away with human impediments by tact (Kauśala). Only fools describe the faults in adversity. Work needs be done in a good manner. Workers depending on nature cannot get their work achieved. A successful man is to realize the time of the success of his work, otherwise he is blind. After due deliberation, a man should find out the way of getting out of adversity. A work should be started keeping in view one's power. A person afraid of hard work is not worried about the failure of work.[3]

Cāṇakya lays equal emphasis on discretion and courage. Mere courage does not make one to achieve the same.[4]

Besides, as already said, he wants a man of action to be alive to the importance of time.[5] Only persons committed to sins believe in backbiting.[6] Perseverance, courage and wisdom bring even enemies under man's control.[7] Even the good fortune

1. Hitopadeśa, mitralābha 35
2. Cāṇakya's Arthaśāstra, XIV. 122, 114-118, 120-121
3. Cāṇakya's Arthaśāstra XIV. 122-124, 127-128, 130-132
4. *Ibid.*, 149.
5. *Ibid.*, 151
6. *Ibid.*, 180
7. *Ibid.*, 181

is lost by the person devoid of above said qualities.[1] A man aiming at success should have a dip in the water of hard labour like that of the fisherman who utilises water to achieve an object.[2] The enemies should not be contacted while achieving some object.[3] Even after the attainment of work the enemies should Never be trusted. There is no other way out, but to reap the fruit of what the doer has sown, says the politician Cāṇakya. Happiness and sorrow are the fruits of deeds—good and bad. Just as a calf is able to locata its mother cow amidst the number of cows, similarly, the fruits of deeds both good and bad never fail to find out the master—their doer.[4] Generally, we are habituated to blame others for the misfortune that falls to our lot but the reality is that man gets sorrow automatically according to the karmas.[5] Man's duty is to put forth his best efforts, the result cannot be in his hands. For it is not effort alone that counts. It is Daiva also that plays its dominant role, sometimes, more predominant, so much so that a thing becomes dependent on Daiva. A thing dependent on Daiva is not to be mourned for.[6]

KARMAN AND VĪRAMITRODAYA

How is destiny formed ? Man attains success by being true to his duty. Four classes of human beings are - (1) Brāhmaṇa (2) Kṣatriya (3) Vaiśya (4) Śūdra. Control of senses, purity of mind as well as outer purity, forbearance, straight-forwordness knowledge, and theism are the inborn qualities of a Brāhmaṇa.

Bravery, lustre, perseverence, absence of ascapism from the battlefield, charity and idea of God-hood are the natural qualities of a kṣatriya. Agriculture, protection of cow, business are the qualities of a businessman. The idea of service is that of Śūdra.[7]

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1. Chāṇakya Arthaśāstra - 14th Adhikaraṇa - 184
2. *Ibid.*, 185
3. *Ibid.*, 188
4. *Ibid.*, 189
5. *Ibid.*, 396
6. Cāṇakya's Sūtrāṇi- 14th Adhikarṇa-523.
7. Vide Vīramitrodaya, Paribhāṣā Prakāśa, pp-46 Mahābhārata.

According to Manu, man should do his duty without any laziness and thereby attains the highest state.[1]

Devotion to God is one of the main means to destroy the sins accumulated thousands of years.[2] Sh. Mitra Mishra has at length dwelt on the principle of Pauruṣa and Daiva quoting profusely from Yājñavalkya, Manu, Matsyapurāṇa, Viṣṇudharmottarapurāṇa and the like. There cannot be two opinions about the definition of Daiva. Daiva is Pauruṣa done in previous body.[3] But it is not only the past karma done in a past body that matters, the present effort also counts. The real success comes by the present sincere effort. Even if Daiva is in our favour, that can exert itself by putting forth the present effort. The question may arise what is superior—Pauruṣa or Daiva ? The undoubted reply is Pauruṣa, for Daiva is nothing but Puruṣārtha in its previous birth. The unfavourable Daiva can be defeated by Pauruṣa. Daiva, Puruṣakāra and Time, all the three combined bring out the fruits. We are having the harvest when the rains are in time and the farmers work in time, sow the seed in time, then one can expect a good harvest, but besides rain and sowing of seeds, one more thing is the question of time. Seeds take their own time to come out in the form of leaves and later on the fruit of the finished form. Lethargy and dependence on Daiva have been highly condemned by the Indian thought.[4]

An action done in accordance with scriptures and dedicated to Lord makes one dear to Hari.[5]

Expiation for previous karmas (sins) is to get them purified by penance; seeing the image, sins are destroyed there and then.[6]

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1. Vīramitrodaya, Paribhāṣā Prakāśa-pp-48.
2. Vīramitrodaya-Pūjā Prakāśa-pp-49.
   Padma Purāṇa, Viṣṇu Puṣpāṇi.
3. Vīramitrodaya, Rājanīti Prakāśa, pp 312-315, No. 221.
4. *Ibid.*
5. Vīramitrodaya Tīrthadharma Prakaraṇam pp. 98 No. 239
6. Vīramitrodaya Kāśīpariccheda, Kṛtivāseśvaramahimā, p. 251

Pilgrimage on different dates kills the sins collected in various births.[1] Sins committed in the prior birth are destroyed by a pilgrimage to the Ganges that secures the highest merits.[2] By reciting the name of Keśava, sins of this life as well as of the other life are destroyed.[3]

Daily prayers help in the expiation of sins i. e. sins committed during night can be expiated by morning prayer. But it does not mean that if one keeps on committing sins, and later on prays, always one's sins will be expiated. The underlying meaning is that man may commit a mistake and feel later on terribly repentant, in that case prayer helps in the elimination of sins.[4]

KĀMANDAKĪYA NĪTISĀRA

Kāmandakeya Nītisāra deals with the karma that is to be done at the present moment that can make the futures. The wise should start a work that goes to build this world as the other world and should not be a slave of work doing only the work concerning present life. He should not bind himself with the work against the making up of the other world. In accordance with the scriptures, he should do a good work.[5] A work should be started only keeping in view the capacity to do that, otherwise the worker gets nothing but suffering only. The distress on account of karma gives paritāpa alone.[6] Works done according to scriptures, representing the seat of wisdom are like beautiful trees and fructify immediately.[7] A well begun task, if becomes unsuccessful, does not injure in a way, in which the work done under infatuation does. Well-begun work, if becomes unsucessful does not become the reason for satire, for daiva alone has destro-

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1. Vīramitrodaya, Tīrthaprakāśa, Kāśīparicchede, pp-287.
2. Vīramitrodaya, Gangā mahātmyam, p. 359.
3. Vīramitrodaya- pp 409.
4. Vīramitrodaya (Ahnikaprakāśa), Vol. II by Pt. MM Mitra Mishra·
5. Kāmandakīya Nītisāra, Sarga 10.
6. Kāmandakīya Nītisāra, 11th Sarga.
7. Kāmandakīya Nītisāra- 11th Sarga.

yed that undertaking. With a vivid vision one should try for the fruit, if it gets destroyed at wrong time, daiva alone is the reason. A work that is associated with much labour, and bears no fruit arousing special jealousy, should not be undertaken by the wise. A work conducive to welfare is always praised by the wise.[1] A work done in time is conducive to welfare.[2] Happiness in mind, faith, cleverness in means, goodness, too much of industriousness, coming in of wealth—all these are characteristics of karma. A karma based on little means without any impediment right from the beginning brings forth success.[3]

A work approved by the majority in accordance with the scriptures and bringing welfare, is said to be conducive to welfare.[4] A work should be done in time. To be engrossed in work is very difficult. One cannot have the opportunity time and again.[5] Work done with sincerity according to the wise always fructifies [6]

An intellect having become strong because of the intake of Sattvaguṇa creates fruit of Lakṣmī, just as the fuel creates the fire. Wisdom and effort bring forth the necessary fruit, just as several elements together mixed up bring forth gold or curds bring forth ghee.[7] Just as shadow does not leave the body, similarly a courageous and wise worker of pure acts is not given up by Lakṣmī. Effort makes even the weak sturdy. Just as fuel increases fire, the weak attains Lakṣmī by being active always.[8] Daiva can be made favourable by Puruṣakāra and Śānti.[9]

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1. Kāmandakīya Nītisāra 11th Sarga-38-48.
2. Kāmandakīya Nītisāra. 54
3. Kāmandakīya Nītisāra 62-63
4. Kāmandakīya Nītisāra. 70
5. Kāmandakīya Nītisāra-72.
6. Kāmandakiya Nītisāra 11th Sarga-73
7. Kāmandakīya Nītisāra 2-3.
8. Kāmandakīya Nītisāra 13th Sarga
9. Kāmandakīya Nītisāra 13th Sarga-21.

Kāmandakīya Nitisāra time and again emphasises that well begun work is completed easily and successfully. Besides, a successful doer aquires the wealth of assistance, special knowledge regarding the work, favour of nature, diligence and discrimination between right and wrong.[1]

KARMAN IN SĀHITYA

We have attempted in the following pages to take a brief survey of the poetical and prose literature in Sanskrit to find out wherever possible a clear indication in them of the knowledge of karma as a doctrine of moral justification in individual and collective life. Bhāsa, was the author of several dramas, of which the following have been utilised in the present study. In his Drama Pañcarātra it is said that when all the humanly possible efforts of a man fail to achieve an end, it must be atributed to the man's previous karma, the fruit of which he has to experience. He points out that the destiny of man revolves like the sticks of bamboo moved by air and burnt by the fire of sacrifice coming some times up and some times down.[2]

In the Saundarānanda Kāvya of Aśvaghoṣa, we have the following statement on the doctrine of karma which is at par with the general view point on the question.[3] This shows that the man's present existence is due to his past karmas. His present karmas, are the seeds of his future life. Man attains to the different positions on the basis of karmas.

Saundarānanda Kāvya is the Buddhist work and we find here a clear enunciation of the Buddhist views on the question. Thus we find it stated that Sukarmas or good deeds are said to lead to Sugati. There are according to early Buddhism, ten Sukarmas specially mentioned as leading to a happy career in future.

1. Kāmandakīya, Nītisāra 16th Adhyāya, 36-37.
2. Pañcarātram 1. 13.
3. Saundarānanda Kāvya 3.336

The ten Sukarmas may be stated as follows—

It will be found that most of these are not passive actions but represent extension from certain deeds. The ten Sukarmas are as follows—

1. Abstention from killing life (Prāṇātipāta Virati).
2. Abstention from sex impulses and hypocrisy (Kāmārikācāra)
3. Abstention from accepting things not actually offered to one (Adattādānavṛttiḥ).
4. Abstention from telling lies (Mṛṣāvadaviratiḥ).
5. Abstention from using malicious language (Piśunavācana-virati).
6. Abstention from harsh speech (Paruṣavācanaśrutiḥ)
7. Abstention from making irrelevant and unconnected statements (Pralāpaviratiḥ).
8. Abstention from Abhidhyā (Anābhidhyā).
9 Abstention from killing (Avyāpāda).
10. Right vision (Samyag dṛṣṭi).

In the above work the relative position of a person in heaven is said to be dependant on the relative greatness of his merit on earth.[1]

It is asserted in the Saundarānanda Kāvya that the period of enjoyment of the pleasures of heaven in life depends on the amount and quality of the good deed of which it is the result.[2] We further read in the same poem that it is karmas alone that bind us to different persons in the world by way of relations and we think them to be our own. Just as a traveller takes a refuge with leaves persons but leaves them later on to reach destination, similarly we are to think of our kith and kin.[1]

Kālidāsa, the well known Sanskrit poet was well aware of the doctrine of karma in all its aspects. The absence of an issue in the case of King Dilīpa, belonging to the solar dynasty of

1. Saundarānada Kāvya, Sarga X, 32.
2. Saundarānanda Kāvya, Sarga XI, 60
3. *Ibid.*. 13, 31.

Ayodhyā, was explained by his preceptor Vasiṣṭha as due to his previous karma. This karma was his lack of due respect shown to Kāmadhenu (Cow) lying on the cross road. Kāmadhenu pronounced a curse upon him in the following terms.[1]

That karma which is ultimately due to Ignorance (Avidyā) is destroyed by the fire of knowledge and is found in the following verse of the poet.[2]

When the karma is to play its role, the excuse can be anything. Even a garland can play the role of a thunderbolt (Vajram). Indumatī, wife of king Aja died as soon as garland fell on her. Helpless Aja does not die even wishing to die and curses his own karmas.[3]

It was believed by people in those days that nothing accompanies him in his journey after death except his own karma either in the form of merit or demerit as the case may be. At the dying moment therefore a person's karma is his only companion in his post mortal journey. Thus we have in Raghuvaṁśa.[4] In this very book we find a statement from Sītā when she was forsaken by Lakṣmaṇa. The statement shows that Sītā was well aware of the fact that her present misfortune was probably the result of some wrong action committed by her in her previous life. It came upon her as a product of her past karma after its maturity. This is a question of Karmavipāka which Sītā was well aware in its working.[5]

It may be stated that there are numerous instances in Raghuvaṁśa which reveal knowledge of karma and its working in ancient India. In the Uttara Rāmacarita Bhavabhūti shows a good knowledge of the working of Daiva as it was popularly understood in those days. He attributes all the misfortunes which

1. Raghuvaṁśa, Canto 1.77
2. Raghuvaṁśa, 8th Sarga, 20
3. *Ibid.*, 50
4. *Ibid.*, Aṣṭama Sarga, 85th Śloka
5. *Ibid.*

fell upon Śrī Rāma Candra and Sītā as due to the function of Daiva as it was understood in those days His belief adds strength to the fact that all the misfortunes that fell upon Śrī Rāma Candra and Sītā were the working of the unknown force known as Daiva. In this case the term Daiva need not be conceived as synonymous with the Prāktana karma of a dark nature. The concept of Daiva was that of an unknown hidden power which works from behind and adds misery to the life of man. It may or may not be equated with the strength of the unknown power which originates from our conscious activities. As to whether this Daiva is to be equated with past karma or not in the popular sense, we have nothing to say. For instance compare the lamentation of Kauśalyā in her address to Sītā.[1]

The concept of Vidhi (विधिः) and Daiva is evident in the following statements of Prasannarāghava.[2] Both the passages given in the footnote point to a supreme power of Daiva or Vidhi in the disposal of human events.

Mudrārākṣasa—The concept of Daiva in the sense "Bhavitavya' or the inevitable is clearly found in the Mudrārākṣasa as evident from the following passages.[3] Cāṇakya does not seem to accept the doctrine of Bhavitavyatā[4]—the sense of a predestined arrangement of a future happening. His critical mind is not satisfied with the blind conception without considering the intrinsic merits of the view. Cāṇakya's attitude represents the rational attitude of Indian philosopher who could not rest satisfied with blind conception of destiny without considering the relative points in favour of its arguments. This critical attitude was behind the philosophical mentality of the medieval ages. Thus according to the systematized philosophy Daiva and bhāgya (दैव & भाग्य) are not admitted to be a blind force working from

1. Uttararāmacaritam, 4th Chapter, 46.
2. Prasannarāghava 1.46.
3. Mudrārākṣasa- II, 21.
4. Mudrārākṣasa- II. 28.

above but was considered to be the unseen force of our karman thus working steadily from beyond. According to this view, therefore, the significance of Daiva or Bhavitavya lies in the absolute certainty of the unseen forces generated by one's karmas.

It is pointed out in the course of a statement made in this drama that what happens unexpectedly as a result of predestined arrangement should not be made a subject matter for a critical discussions. It has to be accepted as such without an attempt at any sort of rational interpretation.[1]

In Bhāravi's masterpiece Kirātārjunīyam, we find it stated that Daiva is a mysterious power and cannot be explained in terms of rational thinking. Its ways are always found to be inscrutable.[2]

In Kirāta, we find a statement of the fact that destiny or Daiva when it is sufficiently strong plays its part successfully even in spite of ourselves i.e numerous ways discovered to counteract the ways of destiny are found to be useless in the long run.

Bhartṛhari in his 'Nītiśataka' refers incidentally to the superior power of Daiva before which human exertion has no strength to stand.[3]

In the Kathāsaritsāgara, in the story of king Kaliṅgadatta, we have a very interesting statement on philosophy of karma. It is stated there that man is capable of getting rid of the fetters of karma only when he applies singlemindedness in his attention. Just as a man holding a pitcher of oil full to the brim on his head is all attention to the oil, so that it may not get out through the restlessness of the body, as under such a condition such a man sees nothing of the world under his eyes, in the same manner a man has to cultivate pointed attention in respect of the supreme truth. This state of mind is technically known as Ekāgratā—a state when its outwardness disappears altogether. It

1. Mudrārākṣasa 7.16
2. Kirātārjunīyam 9. 13
3. Nītiśataka of Bhartṛhari 99.

is at such a moment that truth reveals itself to him and on the vision of truth thus attained, a man becomes free from the entanglement of his karmic forces. This is a plain and simple teaching on Mokṣa and on the destruction of karma.[1] The underlying principles of this simple story of king Kaliṅgadatta may be brought out briefly as follows—

It is asserted that truth and the world of phenomena are the only objects existing and they are related to each other as two contradictories. Man with his consciounsess lies between these two extremes. The point to be noted is that when his attention is directed to the outside world, he is conscious of the world and moves about in it under the influence of karma. Such a man is described as an ignorant person to whom truth has not been revealed. The mind of such a man is always in a state of restlessness but when his attention is focussed on a particular point, be it what it may, his attention is concentrated on that point and the external world disappears from his vision. The vision of truth reveals itself at that moment and destroys ignorance together with its effect on the machinery of karma This shows that knowledge of Truth alone is capable of destroying karma together with all its implications. This statement in the Kathāsaritsāgara is at par with Patañjali's yoga system which holds practically the same view on the question of karma.

The following passages in the Kathāsaritsāgara when read together will show that the work reveals a belief in prior karma for a good result in the present life.[2] It also shows out of these, Lambaka No. VII shows that people believed that it is due to good karma in a prior life that one finds handsome results in the present life.[3]

The following passage in Kādambarī shows that the result of previous karma have to be experienced in the present life

1. Kathāsaritsāgara, 6th Lambaka,
2. Kathāsaritsāgara, VII.155, VII. 114-185
3. Kathāsaritsāgara. VII. Story of Virūpaśarmā. Brāhmaṇa, Story of Taruṇachandra Vaidya and King Ajara.

though it is possible in the exceptional cases to divert its results or to counteract its consequences by strong will and determination in the present life. This will may be of a great spiritual personality in close touch with the man suffering.[1]

The world is based on Lord. This theistic view is supported by Māgha in his noted book "Śiśupālavadham."

Sef-engrossment requires introvert bent of mind that makes one detached from the outer world and free from the clutches of birth and death. Such a personality is not bound by the fruits of actions.[2]

We find different opinions regarding action and reaction in man's life. According to a few tit for tat mentality does not pay, whereas according to some it is the duty of a wise man to react to dishonour in a befitting manner.[3]

For a success in life wisdom and discrimination are "A Must". For it is discretion that makes a man to venture big works without any mental strain, whereas the men of ordinary calibre start an insignificant task with a great mental disturbance.[4]

The greatest asset a man of wisdom has, is his alertness. Without alertness, a man with all his devises and equipments to attain an objective often fails.[5]

Perseverance and courage along with wisdom makes a man refuge of others. He gets all due help from others, just as the main vice gives refuge to other secondary vices.[6]

Altertness demands perseverance. A man of perseverance even when alone does overcome difficulties and can accomodate himself to people of various temperaments.[7]

1. Kādambarī. राज्ञाविलासवतीसान्त्वनम्
2. Śiśupālavadham 1.32
3. *Ibid.*, 2.48
4. *Ibid.*, 2.79
5. *Ibid.*, 2 80
6. *Ibid.*, 11-90.
7. *Ibid.*, 11-81.

It has been all along dealt with in Sanskrit literature whether an effort to achieve an end pays or success depends on destiny. The wise are in favour of putting the best effort to achieve an end and leave the destiny later on to play its role.[1]

The behaviour of a person depicts his character and a man of character denotes his action—action that is the mirror of mind, thought and word. Māgha of Śiśupālavadha has depicted men of truly keen intellect, of action, who glorify high families, know not to injure the heart of others, are not violent and are true to their word.[2]

A man with the highest morality is followed by the fruits of his good deeds.[3]

Māgha has also given due importance to kāla i. e. time. Time is the greatest factor in man's destiny. Sometimes all the efforts of man do not mature but in time.[4]

The true characteristic of a man is to shun observing evil in others and be a self-critic, but the general nature of man is to praise one's self and to condemn others. Man with perverse mentality nullifies the obedience of others and is destroyed and ruined on account of his own faults.[5]

Māgha has dwelt on the various ways and means of karma in a manifold manner. Generally man blames others for what he does wrongly or for his failures but the principle of action demands from a right man that he should blame himself only and not others. The fire has the innate quality of destroying whatever comes in its way but it is not the responsibility of fire if any thing, say butterflies, come to it and burn themselves in it.[6]

1. Śiśupālavadham II-86.
2. *Ibid.*, II.102.
3. *Ibid.*, III.26
4. *Ibid.*, VI.44.
5 *Ibid.*, XVI, 29-30.
6. *Ibid.*, XVI. 35

Some take lesson from the experiences of their fellowmen, some believe in what is said by the wise and some do not take the hint unless they are victimised by circumstances. The last is the lowest kind of man, the first is the best kind of man and the middle one is the mid type of man.[1]

The wise are neither affected by praise nor by defamation.[2] A good master intending to do good work is helped by his attendants.[3]

In the above pages reference has been made to Kālidāsa's Raghuvaṁśa. Kālidāsa believed in the traditional theory of the karma and had firm faith in its truth. Take for instance the section of Ajavilāpa in Raghuvaṁśa. From this it appears that the movements of soul after death are different on account of the difference of the karmas. There is another point in connection with the theory of karma on which Kālidāsa lays special stress. It is well known that karma bears fruit but the time in which the fruit appears is determined by the degree of maturity in the karma concerned. This is all karma vipāka—a ripening of the karma, as already referred previously in connection with Kālidāsa's concept of karma.

In the Abhijñānaśākuntalam[4] also we have an interesting statement by Kālidāsa on the concept of karma. It appears that man revolves in the cycle of birth and death on account of his karma. This bondage of the human soul due to karma is in a sense an eternal bondage. It can only be removed by what the people call dharma. In the Kumārasambhava[5] dharma is described as karmabandhachida (कर्मबन्धछिद्). The word dharma is used here in a sense which is slightly different from the popular conception. It is distinguished from artha and kāma.[6]

1. Śiśupālavadham XVI.40.
2. *Ibid.*, XVII. 19
3. *Ibid.*, XVIII.23.
4. Abhijñānaśākuntalam, Act, VII.
5. Kumārasambhavam II. 51.
6. Kumārasambhavam V. 38.

BUDDHIST CONCEPT OF KARMAN

Like the ancient Hindu culture—pre-Vedic, Vedic and post-Vedic—the Buddhist thought world also was deeply coloured by its robust belief in the law of Karma and its working. In the Majjhima Nikāya[1], there is a distinct reference to threefold Karma of body, mind and speech (Kāyakāmya, Manokāmya and Vācyakāmya).[2]

What is Karma ? Usually it is a mental, vocal or physical act. Really manas thinks alone and its thought is revealed in cintā, vākya and daihika kārya (thought, speech and bodily action) but the Buddha says—that cetanā or cetasika is common to all citta.[3]

MUNDANE WORLD AND ITS EXTENT

It has been said that the entire system of created universe with its infinite varieties, is the result of Karmic forces. The result of Buddhist speculation in regard to the world and its inhabitants may be briefly summed up as follows. It is said that Karma originates and its fruits too are experienced here.

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1. Majjhima Nikāya III 21
2. Vide also Buddhism by G. C. Pande P. 428, Foot note 139
3. चेतनाहं भिक्खवे कम्मं वदामि (Pali)

   Abhidharma kośa says-4. 1.,

   कर्मजं लोकवैचित्र्यं चेतना तत्कृतं च तत् ।
   चेतना मानसं कर्म तज्जे वाक्कायकर्मणी ॥

   Compare also Mādhyamika Avatāra 6, 89

   सत्त्वलोकम् अथ भाजनलोकम् ।
   चित्तमेव रचयति अतिचित्रम् ॥
   कर्मजं जगदुक्तम् अशेषम् ।
   कर्मचित्तमवधीय न चास्ति ॥

As regards varieties of creatures we have a clear statement on the Majjhima Nikāya (Mahā Siṁhanāda .Sutta)[1] where the Buddha speaking to Sāriputta refers to four yonis i. e. four categories under which creatures may be placed. The four yonis are—Aṇḍaja, Jalāyuja, Saṁsedaja and Aupapādhika—Aṇḍaja yoni, Saṁsedaja Yoni and Aupapādhika Yoni. The Aṇḍaja includes birds, reptiles (सरीसृप), fish etc. Jalāyuja is Jarāyuja. This includes men, beasts etc. These take birth through the Garbhaprisrava (placenta) of the mother's womb. The word Jala means Kalala (कलल). That which envelops it is Jalāyu i. e. Garbhapariveṣṭanāpa (गर्भपरिवेष्टनाप). The Abhidharma Saṁgraha speaks of the Aṇḍaja and Jalāyuja as varieties of Garbhāśaya.

Saṁsedaja (संसेदज) means worms born in rotten corpses in rotten water, barks of the trees and flowers. Aupapādhika means those who are born with limbs or part of the body as full. There are different kinds of Aupapādhika beings including deva, preta, aupapādhika etc. In the latter case defects in physical features i. e. eyes, expression (Bhāva) etc. are possible but these defects do not cause prāṇavaikalya at all i. e. they do not stand in the way of mental activities of the being in any form. More or less in the same manner there is an account of the work of Asaṅga who in his Yogācāra bhūmi[2] mentioned the above four varieties by name. He places swan, krauñca, peacock, parrot, sārikā etc. under Aṇḍaja class, elephant, horse, cow, ass etc. under Jarāyuja class; worms (kṛmi), insects (kīṭa), butterfly (pataṅga) etc. under saṁsedaja class and the hell-beings, gods and some animals (tiryak) and the pretas, under aupapādhika type.

It is universally admitted that a person who performs an action right or wrong himself reaps its consequences.[3] Justice demands that the doer of an action and the reaper of its consequences must be one and the same. This doctrine is admitted by all, not only by the advocates of the doctrine but even by the

1. Asaṅga's Yogācāra bhūmi pp. 45-46.
2. Majjhima Nikāya, Mahāsinhanāda Sutta
3. कर्तृत्वभोक्तृत्वयोः समानाधिकरणनियमः ॥

outside seekers. In Indian thought, the Hindus, the Buddhists and the Jainas admit this but the question is raised by some thinkers that the Buddhist with his doctrine of momentariness of thoughts and themes cannot apparently accept this doctrine. The difficulty in the case of the Buddhist thinker is that everything being momentary, the moment of action and the moment of reaping the fruit being different, it cannot be held that the two moments are identical, for they are successive. From this point of view, it seems to be difficult for a Buddhist thinker to identify the moment of an action with the moment of its fruition. Every moment is unique and in this way the moment of Bhoga cannot be identified with the moment of Kriyā but the Buddhist says that although the moments are successive and distinct from one another, they flow in a stream which is continuous and unbroken. There are different streams of thoughts so that the justification of one moment reaping the consequence of an action done in another moment lies in the fact that though the moments are different, the flowing stream of which the moments are parts, is one and the same. It is therefore quite proper that though the moment of action and the moment of enjoyment or suffering as a result of that action are distinct and separate from each other, they belong to one and the same stream. The Buddhist thinkers have made a plain statement in this respect.[1] It is said that Buddha himself, while on a walking stroll with his monk-disciples, was once pricked by a thorn in his feet. The disciples asked him "what is the cause of his painful sensation due to the pricking ?" The Buddha replied that it was a result of his past karma (Karmavipāka). Ninety one Kalpas ago when he struck a person with spear (Śakti). In consequence of that karma committed ages ago, he has now been pricked with a thorn in his feet.[2]

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1. Ṣaḍdarśana Samuccaya, Baudhadarśanam, V verse. (Commentary)

   यस्मिन्नेव हि सन्ताने आहिता कर्मवासना ।
   फलं तत्रैव बध्नाति कार्पासे रक्तता यथा ॥

2. Ṣaḍdarśana Samuccaya, Bauhaddarśanam, VI-verse.

   इत एकनवते: कल्पे शक्त्या मे पुरुषो हत: ।
   तेन कर्मविपाकेन पादे विद्धोऽस्मिभिक्षव: ॥

PLANES OF LIFE DURING MUNDANE EXISTENCE

I. Apāya Bhūmi-Plane of Apāyabhūmi i. e. *the plane of Misery*. The entire cosmic system with its fourfold division of bhūmis or layers should be viewed carefully as yonis in the light of karma and its fructification.

Lower down in the system there is the so-called zone of darkness and suffering (Apāyabhūmi) consisting of four layers. The hells eight in number are at the bottom (Niraya). Above the hells, is a series of layers from the plane of ghosts' world (Preta) through the world of tiryak (तिर्यक्) animal kingdom upto the region of the Asuras (Demons).[1]

II. Kāmasugati—(The world of desires).

The next higher layer begins with its habitation of man (Manuṣyaloka) on earth as it is really understood, consisting of seven divisions (dvīpa or varṣas). Mānuṣyalokas are four in number e. g. Jambu (जम्बु), Pūrvavideha (पूर्वविदेह) Avaragodamiyā (अवरगोदमिया) and Uttarakuru (उत्तरकुरु).

Above the human habitation are regions of different species of gods namely caturmahārājika (चतुर्महाराजिक), Trayastriṁśaka, Jāma and Tuṣita, Nirmāṇarati and Paranirmitavaśavartī.

These regions are dominated by karma or earthly desires and yet they are blissful (Kāmasugati). Usually these regions are called heavens.[2]

III. RŪPADHĀTU (Seventeen Places)

Planes of forms—There are sixteen grades in this plane.

Above the kāmasugati, heavens are the heavens of the higher gods known a Rūpadhātu (रूपधातु). These heavens are arranged one above the other in order of the purity of dhyāna. Each plane is based upon a particular form of Rūpadhyāna (रूपध्यान)

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1. These are the four well-known lokapālas namely virūḍaka, Virūpakṣa Dhṛtarāṣṭra and Vaiśravaṇa. These include the devas also. Vide Sphuṭārthābhidharmakośavyākhyā III.

2. Abhidhammattha Saṁgha V. 3.

natural to it, so that there are three kinds of gods corresponding to the nature of dhyāna viz. To the first Rūpadhyāna, the following gods are attached—

1. Brahmapariṣat (Brahmakāyika), 2. Brahmapurohita (Brahmapurohita). 3, Mahābrahma (Mahābrahma). To the second dhyānabhūmi are attached the gods called parittābha, Apramāṇābha and Āvāsura.

With the third dhyānabhūmi are associated the gods called parittaśubha, apramāṇaśubha and śubhākīrṇa or śubhakṛtsna. To the fourth dhyāna are attached Bṛhatphala, asaṁgasattva, abṛhā or anāvṛta, Puṇyāsava and Bṛhatphala.

Beyond the fourth dhyāna, we have the following devas of the Śuddhābhāsa class namely Atapta, Sudarśana, Sudarśī and Āpaniṣthā.[1]

Thus there are sixteen kinds of devas in the Rūpadhātu.[2]

IV. ĀRUPYA (PLACE OF THE FORMLESS)

Beyond the highest heaven of form,we have four formless regions viz. Ākāśānantāyatana, Vijñānāntāyatana and Naivasaṅga or nasaṁgāyatana meaning infinite space, infinite consciousness, nothingness and subtlest consciousness.

The entire Kāmadhātu reaches up to vāyumaṇḍala.[3] In Ārupya or the formless vision the upapatti or birth of beings is of four kinds—the skandha pravṛtti of karma upapatti or nivṛttajanmāntara. This represents the re-emergence of skandhas or bodily elements of persons who have been free from karma in an earlier life. This appearance of the elements is regarded virtually as identical with the birth of the consciousness. This is in upapatti (उपपत्ति). The consciousness is born in the different planes according to the state at the time of death.

1. In some places it is said that in the Udīmātra (उद्दीमात्र) or supremely defined state of the 4th dhyāna, the anāsavadhyāna is mixed with it. *There are five devas corresponding to the degree of intensity attained in the* Udīmātra meditation namely avṛhā apāpa, sudṛśā, sudarśanā and Apaniṣthā.
2. Vide Sphuṭārthābhidharma kośa Vyākhyā III-2
3. Vide Abhidharma kośa Sphuṭārtha III-3.

WHO ARE BORN WHERE ?

The consciousness which regulates birth (pratisandhi) in a certain plane of life explains the length of time life with the continued bhavaṅga in the same plane as well as disappearance (cyuti) from that time through death. The life term of a certain plane of life depends on its quality so that in a higher plane of life, the term is usually higher.[1]

KARMA AND CREATION

In a new creative cycle of plane that which first comes into being is called Bhājanaloka (भाजनलोक). This is followed by the birth therein of beings (Sattva) who were thrown off cyuta (च्युत) from the plane of ābhāsvaradevas (आभास्वरदेव). This is by virtue of karma which is known as prathamakalpasaṁvedanīya (प्रथमकल्पसंवेदनीय) i. e. the karma, the fruits of which are to be experienced in the first cycle of creation This is held to be the highest kind of Kāmāvacāra Karma i. e. karma of the desired world. It is at this time that such karma bears fruit. These beings are known as prathamakalpikas (प्रथमकल्पिकऽ). These were all endowed with manomayarūpa (मनोमयरूप). At that time the earth was plane without any dwelling-place or construction.

Gradually these beings who were in contact with earth experienced bhūmirasa (भूमिरस) i. e. the peculiar taste of the earth. In due course there appeared woods and creepers and rice, soon without cultivation of the fields (अकृष्टोप्त). This rice has no husk in it. This is followed by rice with husk and so forth.[2] The gradual growth of the civil life follows,

Classification of Karma — Karmas may be grouped under one of the four heads i. e. Janaka, upṣṭambhaka, utpīḍaka and upaghātaka. Janaka karma is really that particular karma which produces a particular effect that which helps and sustains, may be grouped under one of the four heads viz. is really that

1. Abhidhammattha Saṁgha V-3
2. Yogācārabhūmi pp-41-42.

particular karma which produces a particular effect. That which helps and sustains the janakakarma is called upaṣṭambhaka or auxiliary. The Upaṣṭambhaka karma really helps the janaka karma and suggests it and for this reason it is helpful. The Utpīḍaka (उत्पीडक) karma is actually the opposite of the janaka and upaṣṭambhaka. It obstructs and weakens the Upaṣṭambhaka, Utpīḍaka and Upaghātaka karmas belonging to the present life. They are produced in the javanasthāna (जवनस्थान). Utpīḍaka karma weakens the vipāka of the Janaka karma by resisting it often. The kuśala utpīḍaka resists the akuśala utipīḍaka and vice-versa. So is upaghātaka karma which destroys janaka karma. The example of Thera Aṅgulimāla is there. At the time of pratisandhi and the pravarttana, the janakakarma is Vipākaskandha (विपाकस्कन्ध) and the kuśala, akuśala, cetanā which produces karmarūpa.

The chief place of producing vipāka is pratisandhi (प्रतिसन्धि), but the place of produciug pratisandhi during the time of pravartana (प्रवर्तन) is its ālambanabhavaṅga, five vijñānas, sampraṭīcchā and saṁtīrṇa (संतीर्ण)

The rule is that the janaka karma is able to bear its fruits during pravartana according as it is supported or opposed by the karman. The pratisandhivijñāna (प्रतिसन्धिविज्ञान) is always the fruit of the past karma. There are in all nineteen kinds of the vijñāna. Out of these, according to circumstances, only one particular vijñāna does the function of pratisandhi at the time of pratisandhi.[1]

If a man performs an action of donation (दानकर्म) without any desire for its fruits, it becomes the Upaṣṭambhaka or paripoṣaka of his past act of donation.

But it is the utpīḍaka (उत्पीडक) of greed (लोभ) when the habit of action of donation (दानकर्म) becomes strong and destroys this greed, the act of donation will be called the Upaghātaka karma in relation to greed. If a man inflicts pain on a creature

1. Abhidharmārtha Saṁgraha, Chapter V, III, 19

then it is upaṣṭambhaka of his deśacitta, but it is the utpīḍaka of karuṇā i. e. compassion. If he slays the creature, it is the upaghātaka of Karuṇā,

It is thus clear that the active part of our life consists of upaṣṭambhaka, upaghātaka and utpīḍaka karmans. It is performed at the javanasthāna. The active past becomes strong or weak or is destroyed by the influence of utpattibhava of the past and present. It is equally supported, weakened or destroyed by the present karmabhava (कर्मभव).

Thus if one who wishes to meditate on the karmasthāna (कर्मस्थान) then it is this active part of the present life (भव)[1]. The active part will be supported and strengthened by favourable dispositions saṁskāra (संस्कार) of tha past (atīta) life. But unfavourable dispositions (saṁskāra) will resist or destroy it according to power. And in the present life also good education will help that saṅkalpa and bad education will retard it.

From another point of view Karma may be classified thus—

(i) Guru (ii) Āsanna

(iii) Ācarita (iv) Kṛta or Upacita.[1]

Here Ācarita means repeated (अभ्यस्त). The three fold Karma namely Upaṣṭambhaka, Utpīḍaka or Upaghātaka appears as Guru karma, Āsanna karma and Ācarita karma.

(A) Gurukarma— Whether Kuśala or Akuśala bears fruit earlier Its function may be Janana, Upaṣṭambhaka, Utpīḍana or Upaghātana. The Kuśalaguru karma is the five fold arpaṇā dhyāna of Rūpāvacāra — and the four fold arpaṇā meditation of Arūpāvacāra (formless).

The culture of the karma is possible even in the world of desire (Kāmaloka). This is technically known as mahadgata karma. This Kuśalaguru karma is purely mental (manaḥ-karma).

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1. Abhidharmārtha Saṁgraha, Pariccheda V

The Akuśalagurukarma (अकुशलगुरुकर्म) is found only in the world of desire. This is of five kinds viz. murder of father, mother, arhat, bleeding of Buddha and Saṁghabheda.

Deeprooted false vision (मिथ्यादृष्टि) also is recounted as Gurukarma. But it may be remedied before the dying moment. The Gurukarma (गुरुकर्म) fructifies before any other karma i.e. there is no interval between the time (भव) of the performance of the karma and the time of the time of its maturity (vipākakāla) (विपाककाल). Hence this karma is known Anantaryakarma. (अनन्तर्यकर्म)

(B) Next to Gurukarma is maraṇāsanna karma (मरणासन्न). This karma represents the last dying thought (maraṇa citta) of the dying person. This is called Āsanna karma. This determines the moment and nature of the next life. In case of any Gurukarma (गुरुकर्म) of the dying man in this life that Gurukarma becomes the Jananakarma of next life. In absence of this, the Āsannakarma determines the janakakarma. The āsannakarma being weak has no productive power. If any akuśala nimitta or sign appears before the dying person, the well-wishers remind him of his kuśalakarma. This removes the akuśalanimitta (अकुशलनिमित्त). This is called upaghātaka karma. This is the manner of guiding the āsannakarma of the dying person.

The art of dying requires that no akuśalanimitta may be allowed to appear before a dying man. It requires revival of Kuśalasmṛti. It is difficult for a person who has passed his life in evil thoughts.

In the absence of gurukarma or āsannakarma, ācarita or abhyastakarma presents itself to the maraṇabhitti i. e. dying consciousness. Hence the practice of Kuśalakarma has to be repeated so that it may become natural.[1]

In the same way akuśalakarma if once done should never be done again or even thought of in the mind, for if a point is repeated in thought, it becomes ācaritakarma.

1. Abhidharmārtha saṁgraha, V

Now Gurukarma-āsannakarma remembered at the moment of death and the ācaritakarma of every life belongs to this life.

Besides these all Kuśala and akuśala (कुशल अकुशल) karmas of this life and of earlier life constitute kṛtattva or upacita karma. Upacita karma bears fruit in Aparaparyāya and Upapādya i. e. hereafter. This karma is weaker than the former three karmas but as its numerical strength is great, it creates most powerful karma.

If the Gurukarma (गुरुकर्म) is present, it causes pratisandhi (प्रतिसन्धि) in the next life (भव), in its absence the function is done by āsanna karma (आसन्नकर्म). In its absence the function is done by ācarita karma (आचरितकर्म) and in the absence of all this it is done by Upacita karma (उपचितकर्म).[1]

The time of Vipāka of a karman often depends on the Cittakaṣaṇa of the Javanasthāna. The karman of the first Janma bears fruit in the same life. This is dṛṣṭajanmavedanīya. If it gets no opportunity to bear fruit in the same life or if it is opposed by a powerful opposite karman, then it cannot bear fruit in any future time. It becomes impotent. It is called ahosi in Pali i. e., Abhūta or bhūtapūrva karma. Guru karma also is dṛṣṭajanmavedanīya that is experienced in the present life. In this connection the fate of Devadatta may be remembered. The karman of the last seventh Javana (or of the fifth in case of the weakness of the object) bears fruit in the next second life. This is upapadyavedanīya karma. If it finds no scope to fructify them or if it is opposed by an opposite karma, it becomes as before a bhūtapūrva karma (impotent karma). But if it finds scope in that case, it bears fruit as Janakakarma (जनक कर्म). If it cannot bear fruit then it cannot function as Upaṣṭambhaka (उपष्टम्भक) as Utpīḍaka (उत्पीडक) even during the next pravartana (life).

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1. Acharya Narendra Deva in his work has the following karma-Upacita kṛta (उपचितकृत) Upacita Saṁcita (उपचित संचित), Kriyamāṇa (क्रियमाण), Ārabdha (आरब्ध) also vide Abidharma kośa, Chapter IV, verse 120. Every karma does not come under the category of Upacita. Karma which becomes Upacita is equal to Abuddhipūrvakarma (अबुद्धि-पूर्वकर्म) or involuntary action Buddhipūrvaka Kṛta karma is voluntary.

The karman of the interermediate region i.e., of the 5 or 3 may bear fruit in any life from the 3rd Javana upto nirvāṇa. This is called Aparāparyavedanīya (अपरापर्यवेदनीय) i. e., this karma bears fruit at the time of pratisandhi or even of pravartana (प्रवर्तन). The daṇḍaghāta death or death due to stroke of Mahā Maudgalāyana is an example of this.

The karmans which cannot produce vipāka (विपाक) owing to weakness or through strong karma but opposed by opposite karma and cannot bear fruit till the moment of vipāka. This is Ahosi (अहोसि) or Bhūtapūrvakarma (भूतपूर्वकर्म). It may be kuśala or Akuśala (कुशल या अकुशल).

According to the Viśuddhimārga[1] Kāṅkṣāvitaraṇa-viśuddhi-nirdeśa (कांक्षावितरणविशुद्धिनिर्देश), karma is described as of four kinds thus–(a) Dṛṣṭadharmavedanīya (दृष्टधर्मवेदनीय) (b) Upapadyavedanīya (उपपद्यवेदनीय) (c) Aparāparyavedanīya (अपरापर्यवेदनीय) and (d) Ahosi (अहोसि).

The dṛṣṭadharamavedanīya karma is cetanā (चेतना) or consciousness in all the cittas in the vīthi (वीथि) of a Javana (जवन). This karma produces its vipāka during the lifetime of Ātmabhava (आत्मभव). Otherwise if there is a karma but no vipāka, that is if no vipāka takes place, will take place or took place, this is considered to be ahosi karma (अहोसिकर्म). Upapādya karma is the seventh Javana consciousness which produces the effect. It produces its vipāka in the immediately succeeding life (Ātmabhava). If it cannot be so, it becomes Ahosi karma (अहोसिकर्म) between the two. The five Javanacetanās (जवनचेतना) are equal to aparāparyavedanīya karma. It will produce vipāka in the future when the opportunity could arise. Ahosikarma (अहोसिकर्म) does not take place when saṁsārapravṛtti (संसारप्रवृत्ति) i. e. worldly tendencies continue.

LAW OF KARMA BINDING ON ALL

In the Divyāvadāna[2] it is said that even the Buddhas have

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1. Viśuddhimārga Chapter XIX.
2. Divyāvadāna p. 416.

to enjoy or suffer the effects of karma. In the Majjhima Nikāya[1] also, we have an expression of a similar view. Śākya Muni is said to have stated that even the Jainas are not immune from an action of karma. It is held that Tathāgata performed good deeds in previous lives and as a result of these he enjoys pleasant vedanās (वेदना) only.

Tradition says that when the Buddha was hurt by the splinters of stone thrown by Devadatta, he said that ninety one kalpas ago he had hurt a person by a spear.

But Milindapañha holds a different view. It says that Saṅghabheda (संघभेद) or schism of the order did not take place due to any karma on the part of the Buddha as done by Devadatta. Similarly Buddha's stroke (Āghāta) or his illness is not caused by karma. When Buddha realized omnisciene (सर्वज्ञतो) all the akuśala malas (अकुशलमल) or evils were totally destroyed. Hence his suffering was not due to karma. It was due to irregularity in dhātus, seasons etc. His stroke or āghāta was aupakramika (औपक्रमिक) or accidental. His illness also was not due to karma.[2]

Death why ? Death happens owing to four causes[3] (1) Completion of term of life (Āyukṣaya) or of karma or simultaneously of both or owing to Upacchedaka karma. To those who are dying at the moment of death, there appears in any one of the six doors according to circumstances either (a) karmas which produces pratisandhi in the direction of next life (भव) or (b) Karma nimitta which was expressed in the form of Rūpa, Śabda, Gandha etc., while performing that karma which was an Upakarma in regard to that karma. The experience of nimitta as misery (उपलभ्यमान) causes sugati in the next bhava or birth.

Then begins an activity in the direction of next birth, a continued stream of thought (चित्तसन्तति), be it pure or upakliṣṭa

1. Majjhima Nikāya III. p. 227.
2. See Aspects of Yogācāra by N. Dutta pp. 109 to 110.
3. Abhidharmārtha Saṁgraha V. (8), 34-36

and corresponding to the birth to be attained. All this happens on the basis of ālambana (आलम्बन) before the choice of the dying man. Oaly that karma which is capable of causing re-birth appears to a particular door (द्वार) in order to beget itself again as a nimitta.

This is the way in which before the dying man, after the termination of dying vīthicitta or on the exhaustion of Bhavaṅga (भवङ्ग), there appears the cyuticitta (च्युतिचित्त) i. e. in the last state of the citta in the present life emerges and merges.

After the lapse of Avasāna (अवसान) of the cyuticitta immediately after it depending on the ālambana of the dying citta there arises the pratisandhi-citta which connects one birth with another. This is established in the next bhava i. e. life.

This pratisandhicitta abides in the world of desires (Kāmaloka or in the world of form (Rūpaloka) but not in the world of the formless or Arūpaloka. The pratisandhicitta (प्रतिसन्धिचित्त) is produced from these saṃskāras which are quoted by avidyā and which have their roots in Bhavatṛṣṇā which as far example are supported by samprayukta caitasika, touch (sparśa), vedanā etc. and which are the field (adhiṣṭhāna kṣetra) of sahajāta nāma and rūpa (नामरूप)

KARMA AND LIFE

जीवन

प्रवर्त्तन | प्रतिसन्धि

The period of pravarttana is from the moment next to a pratisandhikṣaṇa a cyutikṣaṇa of that life (bhava). The pratisandhikṣana after the cyutikṣaṇa is known as pratisandhikāla. The function of the citta during pravarttana kāla is shown as Vīthicyutta.[1] The function of citta during pratisandhi time has been given as Vīthiyukta. The pratisandhicitta is Vīthimukta. The account of the pratisandhikāla requires[2] —

1. Abhidharmārtha Saṁgraha chapter IV.
2. Abhidahmārtha Saṁgraha V

(a) Where the pratisandhi (प्रतिसन्धि) takes place.
(b) Varieties of pratisandhi.
(c) Pratisandhi of what and by what ?
(d) The method of pratisandhi.

Therefore we have to study —

(a) Four kinds of bhūmi
(b) Four kinds of pratisandhi (प्रतिसन्धि)[1]
(c) Four kinds of Karma
(d) Four kinds of origin of death.

Four bhūmis are thus counted from the lowest. The four bhūmis are from the lowest —

1. Apāya (4)—Niraya (निरय), Tiryaka (तिर्यक) Preta (प्रेत) Asura (असुर).

II. Kāmasugati (7)—Mānuṣyalokabhūmi, the bhūmi of caturmahārājika, the bhūmi of Trayastriṁśaka, the bhūmi of Bhramā, the bhūmi of Tuṣita, the bhūmi of nirmāṇarati, the bhūmi of Paranirmitavaśavartī.

III. Rūpa bhūmi[2]—The bhūmi of first dhyāna (meditation) Brahmapariṣad, Brahmapurohita, Mahābrahma.

Second dhyānabhūmi (3)—1. Paritābha 2. Sapramaṇābha 3. Ābhāswara;

Third dhyānabhūmi 1). Paritaśubha 2). Apramāṇaśubha 3). Śubhākīrṇa.

Fourth Dhyānabhūmi—Bṛhatphala

Fifth Dhyānabhūmi—Śuddhābhāsa 1. Avṛhā, Atattva, Sudarśana, Sudarśī, Akliṣṭa.

Ārūpa 1. Ākāśānantāyatona 2. Vijñānanantāyatana. 3. Akiñcanāyatana 4. Naivasaṁghanāsaṁghāyatana.

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1. Pratisandhi takes place in four bhūmis. The place of pratisandhi being in these four bhūmis is given at P-163 of Abhidharmārtha Saṁgraha.

2. Abhidharmārtha Saṁgraha, V.

Now we have to study (one) by whom Pratisandhi takes place.

Methods of pratisandhi—

In this connection we have to study Janaka, Utpīḍaka, Upaṣṭambhaka or Upaghātaka Karma. This is to help Janaka karma to support it so that it may bear fruit. Upaṣṭambhaka, Utpīḍaka and Upaghātaka Karma belong to the present life. These are produced in the Yavanasthāna. Utpīḍaka karma weakens the Vipāka of Janaka Karma by resisting it often. Thus Kuśala Utpīḍaka resists Akuśala Utpīḍaka and vice versa. So is upaghātaka karma[1]. At the time of pratisandhi and pravarttana, the Janaka Karma is vipāka and the kuśalākuśalacetanā which produces Karmajarūpa (कर्मजरूप).

The chief place of producing vipāka during the time of pravarttana is the Ālambana (आलम्बन), Bhavaṅga (भवङ्ग), five vijñāna, Sampratīcchā and Samuttīrṇa.

The rule is that the Janaka Karma is able to bear its fruit during pravarttana according as it is supported or opposed by other Karmans. The pratisandhi ālambana is the sixth vipāka of atīta Karmas.

The chief place of producing vipāka during the time of pravarttana, the āśvāsana bhavaṅga (आस्वासन भवङ्ग), five vijñāna sampratīchā (सम्प्रतीच्छा) and Saṁtīrṇa.

The rule is that the Javana Karma is able to bear its fruit during pravarttana according as it is supported or opposed by other Karmas.

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1. How to destroy Janaka Karma? The example of Sthavira Āṅgulimāla is there. At the time of pratisandhi and pravarttana, the Janaka Karma is vipākaskandha and the Kuśala-akuśala which produces Karmajarūpa. The chief place of producing vipāka during the time of pravarttana is the ālambana bhavaṅga—i. e. vijñānas, sampratīccha and saṁtīrṇa. The rule is that the Janaka Karma is able to bear its fruits during pravarttana according as it is supported or opposed by other Karma. The pratisandhi vijñāna is always the vipāka of atīta Karma. There are in all nineteen kinds of this vijñāna. Out of these, according to circumstances only one vijñāna does the function of pratisandhi (Kṛta).
2. Vide Chapter III of Abhidharmārtha Saṁgaha on Kṛtyasaṁgraha.

The pratisandhi vijñāna is always the vipāka of atīta Karma. There are in all ninety kinds of this vijñāna. Out of these, according to circumstances, only one vijñāna does the function of pratisandhi Kṛtya at the time of pratisandhi.[1]

If a man performs niṣkāmadāna Karma, this becomes the upaṣṭambhaka or paripaśyaka of his past dānakarma but it is the utpīḍaka of Lobha (greed). When the Dānasaṁskāra becomes strong and destroys greed, the Dānakarma will be called Upaghātaka Karma of greed (Lobha). If a man causes pain to a creature then it is the Upaṣṭambhaka of his deśacitta. It is this utpīḍaka of Karuṇā, if he slays the creature.

In the Viśuddhimārga[2], Karma is described as of four kinds —

(a) Dṛṣṭadharma vedanīya Karma
(b) Upapādyavedanīya Karma
(c) Aparāparya vedanīya Karma
(d) Ahosi Karma

(a) The dṛṣṭadharma vedanīya is cetanā, Kuśala or Akuśala in all the four cittas in the vīthi of the Javana. This Karma produces its vipāka during ātmabhava or life time, otherwise if there is Karma but no vipāka i. e. no vipāka takes place. This is Ahosikarma.

(b) Upapādyamāna karma is the seventh Javana Cetanā which produces the effect. It produces its vipāka in the immediately succeeding ātmabhava or life. If it cannot do so it becomes Ahosikarma (अहोसिकर्म).

Between the two of the five Javanas, cetanā, aparāparya, it wiil produce vipāka in the future when the opportunity will arise. Ahosikarma does not take place when Saṁsāra prakṛti takes place.

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1. Vide Chapter III of Abhidharmārtha Saṁgraha or Kṛtya Saṁgraha.

2. Viśuddhi Mārga chapter XIX.

EXALTATION OF CONSCIOUSNESS

It is well known that the consciousness of the plane of desire (Kāmadhātu) is impure as well as restless. The world of desire consists of beings who are from the ordinary point of view below human creation either hells or the sphere of demons and ghosts or the sphere of animals higher and lower. All these belong to subhuman creation and the consciousness of living beings in these spheres is either ruffled or in any way higher form-concentrated and pure. It is worth noting that even the superhuman beings of the world of desire including the devas of different heavens are not gifted with pure concentrated consciousness which is required for a life of meditation. Human beings in this world of desire are naturally incapable of concentrating their attention and attaining to meditation but the philosophy of Karma as taught by Buddhism teaches that this consciousness of the lower sphere of desire may be sublimated in such a way that it may rise up higher and higher into the consciousness of the higher world of meditation namely Rūpadhātu. It is pointed out in Abhidharmārtha Saṁgraha[1] that the necessary condition needed to purify the lower consciousness and elevate to an ecstatic level is a preliminary moral training in the cultivation of Pañcaśīla, practice of living in solitude and some yogic exercise. The yogic exercise on which the saints lay special emphasis is described with its results in the following pages.

The first necessity in this culture is that of selecting an object which is to serve as a support for the practice of meditation technically known as kṛtsna. When this support has been selected, the seeker is required to fix his attention on it through the gazing process. He has to gaze upon the object and try to see all the details constituting the object mentally. This process has to be practised part by part from the lower section of the object to the upper and from the upper to the lower. This object or support of the eye is technically known as parigrahanimitta. The nimitta is nothing but the supported self. It is called parigraha in the

1. Abhidharmmartha Saṁgraha IV.

earlier stage of the practice, when the seeker is unable to visualize the entire picture at a glance. He requires repeated practices to success. In course of time and practice the person attends to such perfection that at that time he is in a position to see mentally the entire nimitta from one end to the other. This nimitta is technically known as Udgraha nimitta. It indicates comparative progress in the practice of meditation. In this stage the external support becomes unnecessary for the practice of the seeker in as much as without the external support, mind is able to see within itself the object in question.

In due course of time a bright shining light seems to come out of the nimitta As soon as this happens, a real transition in the inner life of the seeker has taken place. In this stage, the nimitta is known as pratibhāga nimitta. Meditation in its earlier stage is related to the first two nimittas and is technically known as Parikarma Meditation. The third nimitta is as it were shining light which is stable. In this stage, the meditation is known as upacāra meditation. It should be rememberd that the appearance of the shining light marks a state of change in the mental consciousness, a change which initiates a new life as it were in the seeker. The fact is that in the normal consciousness of the world of desire there are five radical defects which remain constant. These defects begin to lose their strength on the dawning of the light and it is with this that the meditation of the world of desire called upacāra meditation begins. In this meditation there are certain stages but before we refer to these stages we should try to find out the nature of each of these defects and the way in which it disappears after the dawn of the l ght. The first defect inherent in the mind is its innate dullness of innateness which does not allow it to take hold of the object of meditation. The origin of the quality called vitarka marks an end of this defect. The defect is known as styānamidhā.[1] The quality of vitarka is characterised by repetition of the thinking process which means a constant activity of vitarka.

1. Abhidhammattha Saṁgaha, II

The second defect is named vicikitsā which means a sense of doubtfulness in regard to the nature of the object of meditation. To remove this defect, there arises in the mind what is generally known as vicāra which seeks to ascertain the nature of the Ālambana. This thought helps the mind to be free from being swayed by the doubt. In this way the mind becomes free from doubt and incertitude. Then arises the quality called prīti which removes the defect called vyāpāda meaning anxiety and suspense. The strength of prīti removes this anxiety from the mind.

The next stage is represented by Sukha as a sense of ease. When this arises, mental and physical sorrows come to an end. The result of this is the origin of the sense of quiet and tranquility in the mind which removes the defect known in Pāli literature as Audhatta Kaukṛtta.

The next quality which appears after Prīti is called Ekāgratā or concentration. This removes the habitual restlessness that characterises the mind.

When all this happens, the mind of the world of desires becomes lost in Upacāra Samādhi which is the highest perfection attainable by this mind.

We have spoken now the five higher qualities as gradually evolving aspects of the meditative mind but we must remember that transition into the higher plane of Rūpadhyāna has not yet taken place We have spoken of concentration or Ekāgratā. When this becomes perfect, the Dhyāna also is said to be perfect. It may be stated in this connection that there are certain moments in the gradual evolution of the dhyāna in the world of desire. These graded stages are really so many successive moments in the transformation of consciousness. The first stage of the Upacāra meditation is called parikarma. This stage is really speaking nothing but a precipitate fall of the mind with the velocity of lightning as it were into its ālambana or object. This is a very important step in the onward movement of the medita-

tion process. This precipitate action of the mind is called Javana which marks the active state of the mind. Thus the first Javana is Parikarma. The next Javana which follows it is called Upacāra. The third Javana which comes after upacāra is known as Anuloma. It is a state, a momentary state undoubtedly in which the mind becomes absolutely clean so as to be easily converted into a state of meditation. The fourth Javana is technically called gotrabhūḥ. This marks the farthest limit of the Upacāra meditation belonging to the world of desire. This is a very important stage as it marks the limit of the lower consciousness and the beginning of the higher consciousness. The last or fifth Javana which follows gotrabhūḥ is called Arpaṇā but it must be borne in mind that at this time the transition has already taken place and Arpaṇā marks a new state of consciousness namely the consciousness of the world of forms—duḥkha.

It is clear from what has been said above that the five aspects of dhyāna in the lowest stage have their distinct functions. Vitarka as we have seen enables the citta to touch the object of meditation. Vicāra help to keep it plunged into it. prīti enables it to bloomforth. Sukha builds it up and Ekāgratā confines it to Ālambana. The practice of dhyāna in this way is in a position to strengthen the citta in such a way that the five original defects may no longer assert themselves, ultimately the defects are burnt up as it were. It is now known as dhyāna proper.[1]

In the second aspect, the mind is free from vitarka and no effort is needed to conduct the mind in its relation to the Ālambana. Vitarka is no longer needed. Only vicāra is essential but in the third stage both vitarka and vicāra have disappeared. Concentration becomes gradually more easy.

In the third stage vitarka, vicāra and prīti have disappeared. What is left behind is sense of ease, Sukha and Ekāgratā. But in the fifth stage even Sukha disappears and is replaced by

1. Abhidhammattha Saṁgaha, II

Upekṣā. Hence in the last or fifth stage of meditation it is characterized by upekṣā and ekāgratā.[1]

It will appear from what has been said above that in the transformation of the mind, Ālambana does not play any important part. The differences in the evolution noted above are due to the gradual elimination of the features of the meditation.

It is clear that in Upacāra meditation vitarka arises only after the defect called styānamidhā has disappeared and so with all the rest. When all the five defects have disappeared, concentration or ekāgratā takes its origin but when the mind and its functions surrender themselves totally in the pratibhāganimitta, it is technically known as Arpaṇā which is a state of perfect samādhi. In this condition the citta does not sleep, it remains perfectly awake but the external senses become inactive which means that even when there is sense object contact there is no manaskāra or attention i. e. the mind does not function and there is no possibility of sparśa. This sort of concentration makes the mind extremely powerful and competent to know the intrinsic nature of the world. This nature is that the world is momentary, full of sorrows and devoid of an inner ego. This brings about illumination or prajñā and prajñā helps to remove the inherent desire or tṛṣṇā which characterises every worldly man.

From what has been said above it would appear that the exaltation of the lower consciousness to the higher one is to make it sufficiently strong for the reception of prajñā or higher light.

Rūpadhyāna although superior in every respect to the consciousness of the world of desire is really of no value except as a means to make it receptive of prajñā.

The higher meditation namely Rūpadhyāna enables the mind to become more and more concentrated and sharp so that the extreme truth may become possible. That is its main object. The secondary object of the higher dhyāna is to take birth in

1. Abhidhammattha Saṁgaha, VII.

the higher world of the devas. The real object is the realization of nirvāṇa.

The Buddhist philosophers speak highly of Śamatha or samādhi and Rūpadhyāna is certainly a form of Śamatha but the real object of this higher meditation is to purify absolutely the mind, so that one may be able to realize that whatever comes in this world is in a state of flux, is full of sorrows and has no status of Ātmabhava to rest upon. When this realization takes place it becomes simple to withdraw the mind from the world and focus it on the nirvāṇa which is peace eternal. It must be remembered that even this peace should not be object of desire for in that case that desire will gradually mature and compel him to take birth in the rūpadhātu.

TIME OF FRUITION ON DIFFERENT PLANES[1]

The Buddhist thinkers point out that it is not necessary that a Karma done in a certain state of consciousness should fructify in the same state of consciousness. In the world of desire, a Karma whether good or evil fructifies in its own good time. It may be sooner or it may be much later but in the world of Rūpas such is not necessarily the case. It must be remembered that a Kuśala Karma is associated with the world of desire alone for there is no akuśala Karma in the higher plane rūpa or arūpa but the Kuśala Karma exists in the world of desire or in the higher world of the form or formless but the peculiarity of this Kuśala Karma on the higher plane is that it is internally strong and due to its inner strength it matures and bears fruit in the same birth. In other words there is no interval or gap in the life in which it bears fruit. For this reason this Kuśala Karma is called Anantarika i. e. a Karma which has not interval between its origin and fruition. This Kuśala Karma of the Rūpadhātu leads to birth in the world of the devas. As a result of the maturity in the fifth meditation there is birth in the world of devas called Bṛhatphala, asaṁgasattā and five śuddhābhāsa devas.

1. Abhidhammattha Saṁgaha, V

KARMA IN THE WORLD OF THE FORMLESS

Even in the world of the formless there is the existence of Karma but as has been already noted it is only Kuśala or good Karma. for beyond the Kāmadhātu, there is no scope for Akuśala Karma at all. It is important to note that transition from Rūpadhātu to Arūpadhātu is possible only in the highest state of perfection of the Rūpadhātu. The fit meditation of the Rūpadhātu is associated with only two properties namely upekṣā (indifference) and ekāgratā (concentration). It is only a Yogi who has attained to the high level connected with the fifth rūpa i. e. form of meditation and successfully try to rise above the world of forms into the world of the formless On completion of the fifth meditation of the Rūpadhātu, a yogi begins to feel that the physical troubles are due to the existence of the physical body. At such a moment he becomes indifferent to the plane of rūpadhātu. At this moment his mind begins to soar into the heights of the formless. It is infiniteiy wide. In this stage the pratibhāganimitta (प्रतिभागनिमित्त) referred to above is transcended by him and he becomes inattentive to the contact of the senses with their objects. He meditates only on the infinite sky or śūnya (Ākāśāyatana).[1] For success in this meditation it is essential to meditate on the karuṇā aspect of the Rūpadhātu. This meditation helps to liberate the mind from the knot of ego. In order to remove the suffering of others in the mind which is merged in the meditation of the formless, there is no room for ego. In this meditation the eternal void which is formless takes hold of the mind. It must be remembered that the citta or the mind is Kuśala. After this but before the second meditation on the infinity of the consciousness, it is necessary to strengthen the mind through the muditā[2] meditation. In this state of meditation the mind rests on the infinity of consciousness or vijñāna but after this, even this vijñana disappears from the consciousness in which nothing is left behind neither void nor consciousness. This is called Akiñcajya Āyatana It is a state of calm and tranquility. After

1. Abhidhammaṭha Saṁgaha, V
2. Abhidhammaṭha Saṁagha, IX.

this the object of the consciousness of the citta rises higher up which is incapable of being described as Saṁjñā or Asamjñā. (संज्ञा, असंज्ञा)

It should be pointed out that in the Rūpadhāyna it is not necessary for the evolution of meditative consciousness to change its object, for the same object in view, the meditation rises up form the lower to the higher level but in Arūpadhyāna the object of meditation has to be changed in each level. The difference of one Rūpadhyāna from another lies in the gradual elimination of the different features but in the case of the meditation of the formless this is not possible. In each case of the different state, the consciousness remains the same as the fifth meditation noted above characterized by two features of indifference Upekṣā-(indifference) and concentration (Ekāgratā). The formless meditation is basically of four kinds according to the subject but it is also divisible from the standpoint of Kuśala, Vipāka and Kriyā.

In the meditation of the formless, one object is to be first taken up and then given up. In this way all the four objects are to be utilized.

The authorities of Abnidharma philosophy point out that the consciousness of an Arhata who is engaged in rūpadhyāna or in arūpadhyāna is technically known as Kriyācitta because it cannot be a vipākacitta even of the Kuśala type but it looks like a Kuśala citta. In the same way in the case of arūpadhyāna of the Arhatas, the citta is a Kriyācitta and not vipākacitta.

CHAPTER VIII

THE JAINA CONCEPT OF KARMAN

According to the Jaina philosophy, Karma is regarded as a reality. It is the finest matter imaginable which a being attracts to itself due to certain impellent forces inherent in itself. This attraction is followed by assimilation and a change is brought about in the individuality of the living being. Karma is thus a kind of pent-up force or a compressed spring which will manifest itself sometime or other as a release into kinetic energy and produce some kind of experience. Karma is regarded as a foreign matter always obscuring some quality of the soul. The sooner it is worked out the better for the individual.

Considered, apart from an individual, Karma is nothing, for it is only in him that it finds the fullest expression, contributing to the mode, behaviour and activity of the individual. A man really generates karma when impelled by some inherent forces which give rise to some motive for his action. Unless there is some motive, there cannot be any karma. Hence, it is only under certain circumstances closely linked with motive that his action, word or thought may constitute karma.

The soul has an inherent capacity for emancipation but the soul passes through an infinite number of states while reaching from the lowest to the highest stage of spiritual development. These states have been classified into fourteen stages of spiritual development called guṇasthānas. Mithyātva dṛṣṭi guṇasthāna is the lowest stage of the state of perversity of attitude towards truth. At this stage the soul has the minimum possible degree of right vision. Sāsvādana Samyagdṛṣṭi is the second stage of spiritual development (guṇasthāna). The soul halts at this second stage falling down from some higher stage of spiritual development. For example if at the end of the period of the dawn of the first enlightenment, there is the rise of the life long passions, the soul falls down from that enlightenment to this

stage of sāvsādana—Samyagdṛṣṭi. The souls falling down to this stage necessarily fall back to the first stage. Samyagmithyādṛṣṭi (right-cum-wrong attitude) is the third stage of development. If after the end of the period of the dawn of the first enlightenment there is the rise of the semi-pure heap of the vision-deluding karman, the soul sinks down to this stage for an Antarmuhūrta and afterwards either falls back to the first stage or rises up to a higher state of right vision. Avirata Samyagdṛṣṭi i. e. right vision without abstinence is called the fourth stage of spiritual development. The right vision at this stage may be the vision due to the absolute subsidence of the vision-deluding Karman (Aupaśamika). For spiritual development, the soul must develop the strength of all these three-vision, knowledge and self-control. It has the requisite vision, knowledge and wisdom. It has the right will but the energy for self-control is wanting. The soul can rise to the next stages only if it can fulfil this want.

Deśaviratasamyagdṛṣṭi is the fifth stage of right vision with capacity for partial abstinence. There is only a partial expression of the energy for self-control. The soul overcomes this weakness in the next stage, but even there the energy of the soul is not fully expressed. This is the stage of self-control with spiritual inertia (Pramatta Saṁyatta). The spiritual inertia is overcome in the next, the seventh stage of self-control with freedom from spiritual inertia (Apramatta Saṁyata).

The eighth stage is called Apūrvakaraṇa. At this stage the soul attains special purification and is capable of reducing the duration and intensity of the previously bound karmas and binds new Karmas of reduced duration and intensity. This stage is so called because the soul performs these processes with a vigour and rapidity unprecedented (Apūrva) in its history. The ninth stage of development is Anivṛttibādarasamparāya. There is still the possibility of the attack of even the gross passions (bādara-samparāya) and hence the name of the stage. The tenth stage is called sūkṣmasamparāya because in it only the subtle (sūkṣma) greed of the fourth type can disturb the soul

now and then. At this stage the soul is free from the influence of all the passions except very subtle greed. This subtle greed., can be interpreted as the subconscious attachment to the body even in the souls wh'ch have achieved great spiritual advancement. The soul which has climbed up the ladder of subsidence goes upto the eleventh stage of suppressed passions (Upaśānta Kaṣāya). The subtle greed that was active in the previous stage is also suppre sed in this stage and the soul is free from the rise of all types of passions. The full designation of this stage is Upaśānta-kaṣāya vītarāgacaumastha. The twelfth stage is Kṣīṇakaṣāya.[1]

JAINISM AND KARMA

The problem of Karma in Jainism, as in every other philosophical system of India is closely connected with the question of the bondage of the soul. The Jaina thinkers conceive bondage as the state of mundane soul which under the impulse of passions (Kaṣāya) attracts to itself pudgalas or atoms of matter consistent with its karma. The cause of bondage is held to be five in number namely Mithyādarśana, Avirati, Pramāda, Kaṣāya and yoga [2] Mithyādarśana may be primary i.e. natural (Saṁsiddhi) or secondary being derived from an outside source. The mithyājñāna in so far as it is due to an external source is fourfold as related to the four view points namely Kriyāvāda, akriyāvāda, ajñāna and vinaya and is held to be of 366 kinds in all.[3] Avirati is of twelve kinds. It is non-rejection of violence (hiṁsā) in respect of six bodily forms (five sthāvaras and one trasa). It also includes lack of control on mind senses. Pramāda is absence of interest and activities in respect of five samitis, five guptis, eight śuddhis etc. It is of fifteen kinds. Kaṣāya is of twenty five kinds. Yoga is of fifteen kinds--Manoyoga-6, Vākyoga-4 and Kāyayoga-7.

In the first place all the five causes from mithyā dṛṣṭi to Yoga produce bondage. In these stages called Sāsvādana Samyag dṛṣṭi (सास्वादन सम्यग् दृष्टि) samyag mithyā dṛṣṭi and Asamyak

1. Gomaṭṭasāra, Jīvakāṇḍa, 8-69.
2. Tattvārtha Sūtra, VIII. I.
3. Sarvārtha siddhi on Tattvārtha Sūtra, VIII. I.

samyag drṣṭi. The causes of bondage are said to be Avirati, pramāda, Kaṣāya and yoga only leaving out mithyā darśana. In the saṁyata saṁyata the causes of bondage are विरतिशुक्त, अविरति, प्रमाद, कषाय and योग. In the prayata saṁyata the causes of bondage are only three namely Pramāda, Kaṣāya and Yoga. In Apramatta Apūrvakaraṇa Bādarasampradāya and Sūkṣma sampradāya the causes of bondage are kaṣāya and yoga only. In Kṣīṇa Kaṣāya and Sayogakevalī, bondage is due to yoga only. In Ayoga Kevalī Kaṣāya there is no bondage at all. In bondage, karma and pudgala are linked together. Karma is not a quality of the soul as it is the cause of the mundane life. Due to mithyādarśana etc. the subtle atoms of pudgala or matter are mixed with the points (Praveśa) of the soul, as in the case of mixture of water and milk. It should be remembered that mere saṁyoga does not constitute bondage in any way. What is meant to be conveyed is in the manner of varieties of Rasa, Bīja, Puṣpa, phala (Liquid, seed, fruit and flowers) being placed within a pot and converted into wine. The particles of matter within the soul are changed into the form of karma under the influence of yoga and Kaṣāya.[1]

Bondage is viewed in four forms—Prakṛti, sthiti, anubhava and pradeśa. Prakṛtibandha means natural bondage i.e. it implies that the prakṛti or nature of karma is to obscure (Āvaraṇa Darśana, Jñāna etc.)

There are eight kinds of natural bondage which are discussed in texts. It may be pointed out that the karma particles when they are turned into Bandha become many and tend to obscure Jñāna, darśana, pleasure, pain etc. deludes and becomes the cause of Āyu name, gotra and antarāya. Karma as such is one but it is called either Puṇya (merit) or Pāpa (sin) according to the nature of its results.[2]

1. Tattvārtha Vṛtti VIII. 2
2. It may be noted that jīvas according to Jainas are ultimately of two kinds either Bhavya or Abhavya (भव्य या अभव्य) Umāswāmi (VIII. 6) seems to hint that kālāvaraṇa is possible in both kinds of jīvas though it may be objected that as the abhavya jīvas have no power of manaḥparyāya jñāna and kevala jñāna. This statement is loose. The right view seems to be that a soul is called bhavya or abhavya not because it has or has

JAINA VIEW OF YOGA AND ITS BEARING ON KARMA

The activity of body, mind and speech is called yoga or Āsrava and is the cause of the influx of karma. The threefold activity enables karma to come into the soul but every yoga may not be of the nature of Āsrava or if it does not attract karma it may be Anāsrava. A wet cloth draws dust from all sides. A red-hot iron ball draws water from all sides. In the same way, the soul which is heated by Kaṣāya due to its yoga receives karma by means of all points. It has been pointed out that in the thirteenth stage of guṇasthāna, yoga takes place by three kinds of vargaṇā or effort because the vīryāntarāya is then exhausted. Sāmantabhadra in his Bṛhatsvāyambhūstotra says—'O' Lord! The activities of thy Body, Mind and Speech are not by Will, nor even without deliberation. Thy activities are unthinkable.[1] This shows that the activities of the body, mind and speech of Lord (Bhagavān) have no will or Icchā behind them and no judgment. His activities are unthinkable. In this connection what Schubring says of Jaina view of Karma may be of some interest.[2]

ĀCĀRYA KUNDAKUNDA'S VIEW ON KARMA[3]

Ācārya Kundakunda is an ancient authority in Jaina culture. His work on Samayasāra is a standard work on Jaina philosophy on Ātmā, its bondage and liberation. Kundakunda in his work has thrown a flood of light on the Jaina conception of karma. He has shown in chapters one and two that Jīva or soul and Ajīva or non-soul are the most important categories to be carefully studied. It is observed that though there is a distinctinction between good and evil karma, the real fact is that the distinction is meaningless from the supreme point of view in as much as karma itself is a source of bondage and has to be avoided. The

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not a particular śakti (Avadhī of Kevalajñāna) but because his power can or cannot be manifested by Sāmyagdarśana etc.

1. Bṛhatsvāyambhūstotra of Samantabhadra, 74.
   'कायवाक्यमनसां प्रवृत्तयो नाभवंस्तव मुनेश्चिकीर्षया ।
   नासमीक्ष्य भवतः प्रवृत्तयो धीर तावकमचिन्त्यमीहितम् ॥
2. Vide 'The Docrines of Jainas'—W. Schubring, pp. 172, 190.
3. Samayasāra by Ācārya Kundakunda.

highest reality is said to be Paramātmā or pure self which is perfect in nature. This is Paramārtha or Supreme Reality. Unless and until one has a direct knowledge of Paramātmā all austerities and vows are meaningless. Faith, knowledge and conduct should be true but if they are not true and are influenced by Karma, sufferings of mundane life are inevitable. Kundakunda says that the Ātmā undergoes various modifications by means of Karma. In chapter V,[1] he speaks of Āsrava as the inflow of karma in Jīva. It is further pointed out that mithyātva or wrong belief, avirati or non-discipline, kaṣāya or passion and yoga or psycho-physical complexes are means of two kinds of Karma—*Dravya Karma* and *Bhāva Karma*, namely *material* and *psychical* karmas. The Bhāvakarma or the wrong impressions is inseparable from the Ātmā and abides in it. The Bhāva Karma produces in its turn the material karma. In this connection Kundakunda speaks of two kinds of Āsrava namely material and psychical. Dravyāsrava or material āsrava means the inflow of material particles into the soul and give rises to Bhāvakarma but in the case of a person who has right vision or Samadṛṣṭi, there is no inflow of Dravyakarma into the Ātmā and there being no dravyakarma, Bhāvakarma does not arise. Thus no bondage is possible. It is only when the Bhāvakarmas develop in the Ātmā that the Ātmā is said to be in bondage. To the person who is gifted with direct knowledge there is neither Bhāvāsrava nor Dravyāsrava for the reasons stated above.

This shows that it is not possible for new karmas to get root in to the soul of the jñānī but it is also true that all karmas of past lives do persist in the Kārman-body of the person. It is to eradicate these basic Karmic germs that the Jaina authorities prescribe a regular practice of the three jewels (Ratnatraya) in the form of faith, knowledge and conduct. It is only when the worship of the three jewels is not very strong that different karmas bind the soul. To a right believer karmaic inflow is practically

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1. Samayasara by Ācārya Kundakunda, Chapter V.

absent. In chapter VI,[1] Kundakunda speaks of Saṁvara which means the blocking of inflow of karma. It should be remembered that the presence of evil karma does not effect the status of a Jñānī. When the true nature of the self is apprehended, the practice of saṁvara may be said to be successful. The Bhāvakarmas which bind the human soul are ultimately due to mithyātattva or wrong belief etc. These causes lead to Karma including Jñānāvaraṇīya, Darśanāvaraṇīya etc. When the psychic inflow is blocked up, no material particles or the structure of the body from the outside world are available. In this way body formation and body development process come to a stop and the entire mundane life comes to an end. It is well-known that so long as body consciousness remains, karma is inevitable. This is known as Bhāvāsrava as already shown of which the result is Dravyāsrava. Dravyāsrava helps to foster the growth of the body. As a result of right vision etc., enjoyment of the worldly objects causes what is technically known as Nirjara in which karma is said to be shedding, due to right knowledge even bhoga whether enjoyment or suffering does not become a source of bondage. This shedding of karma is both material and psychical. It is said that a man of true knowledge[2] is not adversely effected by the action of pudgala karma, is not bound down or directly influenced by karma. It may be remembered that this view of the Jainas is exactly the view of the ancient post-vedic ideas. It is illustrated in the so called ocean-churning described in the Mahābhārata in which the deadly poison was swallowed by Śaṁkara and yet instead of following a prey to death, he conquered it and became Mṛtyuñjaya. Even the devas were unable to swallow the deadly poison which Śaṁkara with His Infinite power assimilated into Himself.

1. Ibid., Chapter VI.
2. Samayasāra, Chapter VII. 195.

यथा विषमुपभुंजाना: विद्यापुरुषा: न मरणमुपयान्ति ।
पुद्गलकर्मण: उदयं तथा भुंक्ते नैव बिध्यते ज्ञानी ।।

There are altogether nine categories namely *Jīva* (the soul), *Ajīva* (the non-soul), *Puṇya* (virtue), *Pāpa* (Vice), *Āsrava* (the inflow of Karmas), *Saṁvara* (stoppage of Karma), *Nirjara* (Shedding of Karma), *Bandha* (Bondage) and *Mokṣa* (Emancipation). The fundamental categories are Jīva and Ajīva. The rest are due to interaction of these two.

Bondage of the human soul is due to the intermingling with the Karmic matter drawn by it under the influence of Mithyādarśana, Avirati, Pramāda, Kaṣāya and yoga. This is implied in the Tattvārthasūtra.[1]

Here the word Kaṣāya used stands for all the five causes of bondage. Mithyādarśana is twofold. One is naisargika. This is want of faith in the truth (Tattvaśraddhānam) due to the preponderance of Mithyākarma i. e. false action. It does not depend upon any instruction from others. This is naisargika (natural). The other kind of mithyā jñāna originates from instruction from other people. The term Avirati means non-restraint (Asaṁyamanam) of six senses. Pramāda means absence of enthusiasm in regard to five samitis and three guptis. The word Kaṣāya means passions like anger etc. This includes self-conceit, cheating, greed etc.

Now these causes upto Kaṣāya are described as the causes of bondage (Bandha) called sthitānubandha. The other cause named yoga is the source of another kind of bandha called Prakṛtipradeśabandha.[2]

Bandha is fourfold-prakṛtibandha, sthitibandha, anubhava-bandha, pradeśabandha. Just as lemon, sugar etc. are naturally bitter and sweet, in the same way, the āvaraṇīya karma conceals Jñāna and darśana just like the action of a cloud in concealing the rays of the sun or just like a jar concealing the light of the burning lamp within. The causality of sadāsadavedanīya in

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1. Tattvārtha Sūtra, VIII. 2.
सकाषयत्वाज्जीवः कर्मभावयोग्यान्पुद्गलानादत्ते स बन्धः ।
2. Tattvasūtra, VIII. 3.

relation to the origin of pleasure and pain is like the licking of honey on the edge of the razor. The causality of mohanīya karma in relation to obscuration of Śraddhā in Tattvārtha is analogous to the society of a wicked person. The mohanīya karma and its causality in non-restraint in relation to character or conduct is like intoxication due to the action of wine.

The causality of Āyuṣa (the term of life) in causing bondage to the body is like water. The causality of Gotra in causing the sense of high and low is like a potter. Donation etc. being the cause of obstacles is the nature of Antarāya. It is like the Superintendent of the treasury. This prakṛtibandha is of eight kinds depending on the origin and nature of Dravya Karma. It has been described by Umāsvāti[1] in the fourth sūtra of chapter VIII. Its varieties are mentioned in Sūtra V.[2] This is a very elaborate discussion of Vidyānanda and others have dealt with it at length.

Prakṛtibandha has been done. The intermingling of the Karmic material particles in the spaces of the Ātmā is known as Pradeśabandha. We have spoken of yoga above. This is also called Āsrava or influx. Saṁvara is a technical term which means restraint, an account of which the Karmic matter is unable to enter the Ātmā. This saṁvara comes under gupti, samiti etc. Out of these gupti means Ātmagopana. On account of there being no cause of sañcāra, it is threefold based on body, speech and mind. The Samiti on the other hand means giving up of violence to sentient creatures. This is of five kinds which has been described by Hemacandra Jaina in detail. It is for this reason that Saṁvara is so called as it checks the inflow of the stream. The ancient teacher says that Āsrava is the cause of saṁsāra (Bhava) and saṁvara is the cause of mokṣa i. e. emancipation.

From the above it seems that Āsrava and Saṁvara represent two functions in relation to karma but it must be remembered

1. Tattvārtha Sūtra, VIII. 4.
2. Ibid., VIII. 5.

that mere saṁvara is not enough, for it means only restraint and not destruction. What is actually needed is that karma should not be merely restrained but it should be gradually worn out by means of penance etc. This is called Nirjara. The action of Nirjara wears out the long-standing Kaṣāyas, merit and happiness and sorrow. It is by means of Tapas i. e. penance. Nirjara is of two kinds. One is Yathā-Kāla and the other is Aupakramika. The first kind of nirjara means that the karma which has to bear fruit at a time does bear fruit at that time. The other kind of Nirjara is due to the maturity of Kāma etc. Now this is the description of the yathākāla nirjara. The second variety is known as Aupakramika nirjara. The second kind of nirjara is caused by the effect of penances. The first one is due to the maturity of Kāma etc. It is also said that sakāma nirjara and akāma nirjara are mutually distinct from each other. The former is meant for the yogīs, the latter is meant for the ordinary people. It is pointed out that there ate two immediate causes which lead to mokṣa namely saṁvara and nirjara. Saṁvara stands in the way of the Karmic matter (Karmapudgala) entering into the Jīvātmā. As a result of this there is no possibility of Kleśa Karma containing the soul. Nirjara helps to exhaust the accumulated karmas. In other words the function of one is negative and that of the other is positive. It may be pointed out in this connection that this reminds one of the function of Abhyāsa and vairāgya in relation to nirodha in the Pātañjala system. Even in that system the function of the two is exactly similar to the method of the Jainas so that vairāgya of the yogī corresponds to the saṁvara of the Arhata and abhyāsa of the yogī corresponds to the Nirjara of the Arhata.

When all the karmas are destroyed, the soul rises upto the end of Lokākāśa.[1] The Jainas point out that it is only on account of the influence of karma that the soul is compelled to come down and remain embodied in the worldly plane, but when karma disappears there is no longer any attachment left in the soul which

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1. Compare Tattvasūtra, x. 5.

might keep it down. It then necessarily rises up. The upward movement of the soul is analogous to the upward movement of the flame of the fire.

The Jainas point out that in the circular motion of the planets, there is an attention of going up and coming down but in regard to the soul which have reached Alokākāśa, there is no question of return.

The Jaina philosophers, as said above, describe fourteen spiritual stages named guṇasthāna on their way to absolute perfection. These stages determine the progressive perfection in spiritual attainment. These stages have to be appreciated carefully if perfection is to be realized. The Jaina philosophers point out that a mere activity of the mind, body or speech has in itself no moral significance and does not deserve to be called karma. It is pointed out that the activity which is influenced by or actuated by falsity (mithyātva), Avirati, Kaṣāya and yoga is of the nature of karma. When these basic factors namely mithyātva are not at the root of a particular action, the action does not deserve to be called karma in the technical sense. The peculiar activity which is dominated by mithyātva etc. attracts pudgala karma or material particles into the soul. This action becomes moral action resulting in birth in different forms of bodies and in different experiences. According to the Jainas, mokṣa or liberation from karma can be realized through three jewels (Ratna) recognized by them, namely, right knowledge, right vision and right conduct. These virtues or qualities represent the intrinsic or the essential qualities of Ātmā. The cultivation of these virtues is needed for the ultimate good of the soul. The Jaina philosophers look upon parispanda also as karma and it is for this reason, the material particles attached to the soul are also placed under the category of karma. Hence karma is of two kinds—(1) Abstract (Amūrta), (2) Concrete (Mūrta).

In the culture of Triratna referred to above, meditation and Japa are helpful. Due to continued practice of meditation, desire, aversion, and error (Rāga, Dveṣa and Moha) disappear.

In this connection the importance of mantra received from the Guru is also emphasised. Meditation is natural. It is not due to any effort. The real object of this meditation is the Ātmā but in the earlier stages other objects also are included in it. For instance, in the beginning, there is an insistence on meditation upon five parameṣṭhīs (Pañca Parameṣṭhīs) but subsequently when the meditation becomes mature and stable, Ātmā alone should be kept as its object. The Pañca Parameṣṭhīs are Arhata, Siddha, Ācārya, Upādhyāya and Sādhu. These represent five stages of spiritual perfection in which the lowest rank is that of Sādhu and the highest ladder is occupied by the Arhata. Excluding the Ātmā, the object of meditation in respect of the degree priority is the above-mentioned series of five Parameṣṭhīs from Siddha Puruṣa to Sādhu. Siddhapuruṣa according to Jaina philosophy is one who is altogether free from contact with the body produced from karma. He has direct vision and knowledge of the lokākāśa as well as the alokākāśa and is fixed eternally on the top of the mundane world rather on the top of the lokākāśa. It has the human form and is supposed to be almost the final form of the yogī. The state of an Arhata is lower. An arhata has an auspicious body which is perfectly pure and is free from four Ghātikarmas and is possessed of vision, felicity, knowledge, potency etc. As a matter of fact an arhata has really no body. He only appears to have one. This body is luminous but it is placed under the category of Audārika or physical.[1] Though it is called physical and resembles the physical body of an ordinary man it is not similar to that body because it is non-material and free from seven elements.

The state of an Ācārya is lower than that of an Arhata. Ācāra, Darśana, Jñāna, Cāritra, tapas and vīrya characterize the Ācārya. The state of an Upādhyāya is lower than that of an Ācārya. The function of an Upādhyāya is always discourses on

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1. A mundane soul is said to be associated with five kinds of bodies namely vaikriya, Āharaka, Taijasa and Kārman besides Audārika.

liberation. He himself is furnished with Triratna (Three jewels). The position of the sādhu is lower than that. His function is to cultivate moral character capable of leading to emancipation (Mokṣa) and is well furnished with faith and knowledge.

All this is for the earlier stages. In the end, the Ātmā alone is held to be the only object of meditation. At that time, the ten parigrahas and the fourteen inner obstacles which make the mind restless do no exist In the highest meditation, the body does not function, nor the mind, nor even speech. Penance (Tapasyā) scriptural study (Śruta) and observance of vows (Vrata) are helpful to meditation.

It may be again emphasized that of the fourteen stages of spiritual life called Guṇasthāna, the first one represents the condition of the average man. In this condition, the four psychological sources which dominate karman namely Mithyātva, Avirati, Kaṣāya and Yoga referred to above continue to exist. This is in fact the basis on which the foundation of spiritual life is still built. Spiritual culture which pertains to the first stage helps the yogī to get rid of mithyātva altogether, so that in the subsequent stages mithyātva is no longer evident. This shows that the foundation of spiritual life is based upon a practical realisation of truthfulness in all its aspects. In the next four stages (from the 2nd to the fourth) mithyātva is absent altogether but Avirati, Kaṣāya and Yoga survive. From the sixth spiritual stage upto the 10th, Avirati also disappears. In other words, both Mithyātva and Avirati are absent upto the tenth stage. Kaṣāya and yoga do exist even in these stages so that there is no freedom from karma even in the higher stages. In the three spiritual stages, from the eleventh upto the thirteenth, Kaṣāya also is absent so that of the four basic stimuli to action, the first three are altogether absent in this thirteenth stage but even this stage is not free from karma which is initiated not by mithyātva or Avirati or kaṣāya but only by yoga. The last stage, namely the fourteenth stage is characterized by an absence of yoga also so that this plane of life may be described as a total freedom from karma which is another name for mokṣa and siddhi.

The thirteenth stage or guṇasthāna corresponds to the state of jīvanmukti in other systems of thought. In this stage, the saint is free from the four ghātikarmas but the four aghātikarmas still continue to persist. The distinction between the ghāti and aghāti karmas has already been given above. The aghāti karmas do exist even in this stage but they do not stand in the way of Jīvanmukti i. e. liberation. This is the state of Tīrthaṁkara. It is from this elevated level of consciousness, the world teachers are able to teach the supreme truth to the world. In this thirteenth stage, all kinds of meditation disappear except the so called white meditation or śukla dhyāna.[1] The continued practice of śukladhyāna in the thirteenth stage tends to make the body invisible. At this moment Aghāti karmas also come to an end. This represents an immediate pre-condition of mokṣa or Siddhi.

The fourteent h stage represents the perfection of the human soul. When there is an upper movement which tends to lift up the Ātmā continually till it reaches beyond lokākāśa that is space cotaining the entire creation. The Ātmā rises above Karmaic matter and shines with joy in the Super Siddhaśilā. This state of Siddhi should not be considered analogous to the concept of nirvāṇa of the Buddhists or of Brāhman of the Vedāntins or to according Jainas, even in this condition, trace of individuality persists. In this condition the Ātmā evolves within itself. Eight Supreme qualities which are essentially indentical with the Ātmā itself consist of Śraddhā, Jñāna, Darśana etc.

The bodies of the Siddhas are supersensuous, free from fatigue, mutually impenetrable and blissful. The siddhas have no bodies of their own which are due to karma. Their bodies are auspicious and glorious. In the Uttarādhyayana sūtra (Chapter XXXVI, 52-68), it is stated that the Siddhas are separated from Alokākāśa and are established from the top of the lokākāśa.[2] They leave behind them their laukika bodies

1. Tattvārtha Vṛtti IX. 24, 29.

2. Uttarādhyayana Sūtra XXXVI. 52-68

here and become siddhas there. It is further stated that the Siddhas rise up beyond the vimāna namely savārtha and are settled in a place which looks like an umbrella. This place is known by the name of Īṣatprāgbhāra. Very interesting descriptions of this are found in ancient Āgamas.

Beyond this place is the farthest end of the mundane world. Even the Siddha deha is not the same as the ultimate body of the soul. The Ācaryas say that it represents two third of the ultimate body. Speaking from the viewpoint of an individual, Siddha state is with the beginning but without an end. Speaking from the collective view point, it has neither beginning nor an end.

VARIETIES OF KARMA

Minute classification of Karma is very complex but in a general way same sort of classification may be attempted. Karmans are from a certain point of view, of two kinds[1] — (1) Ghātin (2) Aghātin.

Jainas believe in the existence of five kinds of bodies of an individual living in the world. The grossest body known to us as our physical body which is perceptible by the sense and active is known as Audārika Deha. It corresponds to the' sthūla deha of the other systems. Of all the five bodies belonging to the mundane soul this is the most dense. The other whole bodies are named-Vaikriya, Āhāraka, Taijasa, and Kārman. The relation of Taijasa and Karman body is without any beginning in time.

According to some authorities, the Karman body alone is without any beginning in time. The taijasa deha does not belong to any and every individual. It cannot appear except under the influence of Labdhi. It appears for the sake of imparting blessings and curse (Śāpānugraha). The Taijasa body which appears for administering curse (Śāpa) is intensely hot and heat particles constantly emanate from it. In the same way the Taijasa Deha which is meant for showering blessings is very cool in nature out of which cool radiation comes out. The Audārika Śareera is built up out of the material particles—and is material in nature. The Vaikriya Śareera is of a different kind, It may multiply into many forms and rejoin its original unity. It may become visible and sometimes invisible. It moves on earth and yet it flies through space. The Taijasa śareera is of the light and heat. The Kārman Śarīra is an effect of Karma, is receptive of Karma and is purely of the nature of Karma. The Āhārika Śarīra is one by which the distant objects (in time and space) and objects which are conceived and hidden may be made visible.

1. Karma Prakṛti, 9

The word Ghātin implies injury and the word Aghātin absence of injury. Ghāti Karmas are of four kinds. Of these four kinds three retard the unfoldment of the threefold psychical possibilities of the soul and are named Darśanāvaraṇīya, Jñānāvaraṇīya and Mohanīya. The Mohanīya Karma disturbs the psychical equanimity resulting in the delusion of the mind, want of right intuition and knowledge. The fourth class of Ghāti Karma is called Antarāya. This is injurious to the progress of the Ātmā in the direction of its unfolding of its infinite possibilities.

The Aghātin Karmans are also of four kinds—These may be named and described as below —

A. Āyu or that which determines the term of man's physical existence.

B Name that which determines the colour and of the physical organism of the soul

C. Gotra—That which determines the birth of a particular soul in a certain family and in certain relations.

D. Vedanīya—That which produces in the soul sensation of pleasure and pain.

There is a further subdivision of each of these classes —

The Darśanāvaraṇīya Karma is further divided into nine kinds namely—Cakṣu, Acakṣu Avadhīya, Kevala, Nidrā-vedanīya, Nidrānidrāvedanīya, Pracalavedanīya, Pracalāpracalāvedanīya and styānardhivedanīya. We need not go into details of these varieties.

Jñānāvaraṇīya karma also has its own sub-varieties. Jñāna is of five kinds. These varieties also are five in number namely Mati, Śruta, Avadhī, Manaḥparyāya and Kevala.

The Mohanīya karma also has its own varieties. These are of twenty eight kinds but they fall under one of the two categories according as they effect the vision (darśana) or conduct (cāritra). In this way darśanamohanīya and cāritramohanīya are two classes of mohanīya karma.

Under Darśanamohanīya we have Mithyātvamohanīya, Miśramohanīya and Saumyatva mohanīya.[1] The cāritrya mohanīya karma as mainly divided into Kaṣāya and Akaṣāya classes.[2]

The word kaṣāya means passion. Even here there are subdivisions. We need not discuss.

On the basis of the quality and the durability of kaṣāya, kaṣāyas are said to be sixteen in number.[3] The Akaṣāyas named above are said to be nine namely Hāsya (Frivolity), Rati (Love) Arati (Hatred), Śoka (Sorrow), Bhaya (Fear), Jugupsā (Likes and dislikes), Strī-veda, Puruṣa-veda and Napuṁsaka-veda.

The three vedas are the names of Karmans which awaken sex appetite in males or in females or in both. It is clear from the above that there are altogether a large number of cāritra mohanīya karmas.

Antarāya karma has also its subdivisions namely Dāna, Lābha, Bhoga, Upabhoga and Vīrya [4] In this way there are altogether forty seven varieties of Ghāti Karmas.

The Aghāti Karman include as stated before Āyukarma etc. Āyu karma is of four kinds according as the term of life refers to Devas or the inhabitants of hell or human beings or beasts and birds.[5] Nāmakarma is another variety of Aghāti Karma. This karma determines names, forms and evironment to a particular soul. It is of various complicated forms which need not be included here.[6] Next Aghāti karma is called gotrakarma which may be either Ucca or Nīca (high or low), according to the status of the family.[7] The last kind of Aghāti karma is vedanīya karma which is truly speaking pleasure and pain (Sat and Asat).[8]

1. Karmaprakṛti, 53.
2. *Ibid.*, 55
3. *Ibid.*, 56
4. *Ibid.*, 102.
5. *Ibid.*, 32
6. *Ibid.*, 12
7. *Ibid.*, 14
8. *Ibid.*, 15

Scholars have worked out the statistics of the Karma doctrine in various ways and have stated their views with regard to the varieties of Karma according to the Jainas thus —

1.	Jñānāvaraṇīya	— Five kinds.
2.	Darśanāvaraṇīya	— Nine kinds.
3.	Mohanīya	— Twenty eight kinds
4.	Antarāya	— Five
5.	Āyu	— Four
6.	Nāma	— One hundred and three
7.	Gotra	— Two
8.	Vedanīya	— Two
		Altogether–158.

These one hundred and fifty eight kinds of organic energies functioning in human souls constitute bondage in its true sense.

THE FOURTEEN GUṆASTHĀNAS

Before we proceed to say anything in regard to the doctrine of guṇasthānas and its details, it is desirable to halt for a short while and study the preliminary conditions which had to be clearly understood before the account of the gradual development of the soul through successive stages of development or guṇasthānas becomes possible. The story of guṇasthāna is really the story of the spiritual development of the soul through certain stages but it must be remembered that the question of development does not arise before the soul becomes prepared for the journey as in the Tāntric conception the soul remains dormant spiritually until the Kuṇḍalinī Śakti is roused into activity either under the pressure of sādhanā or discipline or through Divine Grace. The Jaina thinkers are of opinion that the normal state of the mundane soul is that of slumber before the spiritual journey is taken up in right earnest. It is necessary that the soul should be awakened from its long standing inaction and slumber. The first awakening has to be studied most carefully before a movement in the direction of purification becomes possible. The Jainas, like other Indian thinkers believe in

beginningless series of births and deaths of bodies in case of each individual soul. All this is due to basic ignorance latent in the soul. It is believed that in the course of its journey through different lives, the soul seems to be awakened to its goal indistinctly. It feels impelled internally to realize in life this indistinct vision. Now the great thinkers are of opinion that this impulse is the effect of the function of a particular energy entitled yathāpravṛttikaraṇa.[1] It ordinarily exists in the soul. As to when or how this impulse becomes effective and leads to practical results it is difficult to say but under certain circumstances it becomes irresistible. The impulse helps to snap however slowly the knot of the heart or Hṛdayagranthi. It is the beginning of a struggle of the ignoring power against the outgoing forces hither o working in the soul. In case of sufficient strength in the impulse the knot is broken In the course of this struggle the soul has to pass through a double process which in Jaina philosophy is known as Apūrvakaraṇa and Anivṛtakaraṇa.[2]

We have already referred to the first karaṇa named yathāpravṛtti which has to face in a realistic manner the course of passions working in the soul. The second and third kāraṇas are very important in as much as through them the initial force of inaction is overpowered. Passions have existed in the soul from times immemorial but they cannot exist for ever. As soon as Yathāpravṛttikaraṇa begins to function there arises in the soul a tendency to destroy the passions. This tendency also is supposed to be inherent in the soul though it begins to manifest itself only at a certain time when the soul becomes conscious of it. This awakening of consciousness in the soul is an important force in the direction of the destruction of the passions. It is clear from what has been said above that the soul begins to purify itself when the yathāpravṛttikaraṇa has come into existence. This purification is nothing

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1. Viśeṣāvaśyaka Bhāṣya, Bṛhadvṛtti 1202,
(अनादिकालात् कर्मक्षपणप्रवृत्तोऽध्यवसायविशेषो यथाप्रवृत्तकरणमित्यर्थः')

2. Viśeṣāvaśyakabhāṣya, Bṛhadvṛtti, 1202
करणं यथाप्रवृत्तमपूर्वमनिवर्तिकमेव भव्यानाम' ।

but gradual destruction of the Karmaic matter attached to the soul.

From what has been said above, it is clear that the soul has been awakened from its slumber. The result of this is that in course of time self consciousness springs up in the soul which now strives to get forward in the direction of its final perfection.

The second and the third causes (Kāraṇas) help substantially in the process of awakening. The Ācāryas say that Apūrvakaraṇa referred to above is a process which continues for only two thirds of an hour. At this time what happens to the soul is that the karman attached to the soul becomes reduced in intensity of duration. In the Apūrvakaraṇa the karmaic matter does not continue long and loses intensity.

The progressive development of the soul through the successive stages cannot take place unless it passes through all the spiritual impulses or kāraṇas Gradually, the progress becomes perceptive. In course of time the duration of new karmas as well as their intensity becomes lessened. This is a very important psychological stage and has to be understood clearly. What happens is that the duration of karma is destroyed. Its intensity also is destroyed and there is the beginning of the construction of a complex series of karmaic atoms and there is a bondage of small duration, much smaller than what was known hitherto. In addition to these there happens in the soul what may be described as transference of karmaic matter known as guṇasaṁkrama.[1] This is a very important process in the study of karma for in guṇasthāna karma it is possible to transfer evil karma or inauspicious karma to a different type. On account of this transfer, karmaic matter which is transfered begins to increase. All this takes place before Apūrvakaraṇa process comes to an end. When the process comes to an end the knot has been fully cut and will not reappear.

From what has been described above, it seems that knot or granthi when once cut, does not and cannot reappear. In this

1. Karma Prakṛti 20a—"संक्रम: प्रकृतिस्थित्यनुभागप्रदेशानां अन्यकर्मरूपतया स्थितानाम् अन्यकर्मस्वरूपेण व्यवस्थापनम् ॥

way the Apūrvakaraṇa process implies that the knot has been cut. After this the process of Anivṛttikaraṇa has to be taken up. Illumination now becomes imminent, though it appears only for a moment like a lightning flash. In other words the yathāpravṛttikaraṇa reveals the knot. The Apūrvakaraṇa removes it and the Anivartikaraṇa marks the advent of light. By this time karmaic matter in the form of Mithyātva mohanīya has disappeared altogether. After this there appears a new process called Anivṛttikaraṇa of which there are five stages. At this time there is a process of division of karmaic matter into two parts (अन्तर्करण). One part represents the suppression of the Karmaic matter for a short while whereas the other part represents a stage in which there is no rise of karma at all. This is a period of interval in which the citta is free from karma. It is at this moment that spiritual vision or samyag darśana takes place. This short-lived vision produces wonderful change in the soul and at this moment of vision the soul realizes its own nature. This is called Aupaśamika samyaktva, It is so called because it arises after the deluding karma subsides for a short while.

This enlightenment though very short-lived leads to the final enlightenment which is eternal. Specialists in karmaic philosophy are of opinion that the twofold division of karmic matter is very important. This implies that one portion of karmaic matter has subsided. The second part still remains. In this part the karmaic matter is grouped under three heads according to intensity. The first of these three parts is pure as it does not obscure that division. The second part is partially pure as it obscures the right vision only partially and the third part is impure for it obscures completely. This is followed by a process called guṇasaṁkrama by which the impure karma is converted into pure and semipure. It appears that when the period of enlightenment comes to an end there exists in the soul three separate groups of karma. It must be remembered that in the earlier stages the whole matter was homogeneous It is said that the differences in the purity of soul depend on the process noted above. The final character of

the soul as pure, semipure and impure is determined in this stage. It is evident that the soul hereafter tries to repeat the vision which it had enjoyed for a short while.

The Jainas repeatedly point out that there are five conditions of bondage namely Mithyātva i. e. wrong attitude, Avirati (non-abstinence), Pramāda (spiritual inertia), Kaṣāya or Passion and threefold activities of the body, speech and mind i. e. yoga. The Kaṣāyas or Passions are four namely anger, pride, deceit and greed. All these five conditions of bondage have to be removed. Till now the soul has weakened mithyātva or wrong attitude. Now it has to practise right willing and right conduct It has also to remove the spiritual inertia. In this process of purificaion the most important place is given to the removal of kaṣāya or passions. Even in this the threefold process of kāraṇa namely yathāpravṛtti etc. have to be practised. Now the suppression of kaṣāya may be affected by a graduated process or by a total action. It may be pointed out that in the course of the spiritual development, the threefold activities known as yoga continue till almost the final stage of the development.

The entire process of ascent of the soul in the direction of perfection is like the process of the climbing up a ladder when making a special study of the guṇasthāna. We shall see how the obstacles are removed gradually in the course of the ascent. It is a fact that for reaching perfection, the soul has to go through numerous states. The lowest stage in this scheme of ascent is the first stage characterised by the action of wrong attitude i. e. mithyātva dṛṣṭi.[1] In this stage which is really the normal stage of an ordinary human soul, the soul has only a little enlightenment in the midst of all enveloping darkness. This stage represents the lowest rung of the ladder. Even the souls which have cut the knots and have had spiritual vision for a short while may fall down to a stage which is described in this context as the first rung of the ladder. The souls which have not cut the knots

1. Gommaṭasāra, Jīvakāṇḍa, 8-18

exist in a state of deeper gloom. This is all we should like to say in regard to this first guṇasthāna.

The second guṇasthāna is known as sāsvādana samyagdṛṣṭi.[1] It is pointed out by great saints that the second stage is not reached by a soul by way of ascent from the first but it is reached for a short time on account of down fall from a higher stage. By way of illustration, it may be pointed out that if on the appearance of the first enlightment life-long passions rise up, the soul naturally falls down from this enlightenment to the second stage. There are other occasions also when the soul falls to this stage. Once the soul falls into the second it falls further down to the first stage.

The third stage of spiritual development is described as a stage marked by Samyag dṛṣṭi and Mithyādṛṣṭi both.[2] If after the first enlightenment, semipure karma deluding the vision rises, the soul falls down for a short while into this stage. Subsequently, it may fall back to the first stage and rise up to a higher stage.

The fourth Guṇasthāna is called Aviratasamyagdṛṣṭi.[3] In this stage there is right vision without abstinence. It is evident that in this stage the right vision has been acquired but spiritual strength is wanting. As a result of this anomaly, knowledge and will may persist and yet the soul may take to the wrong path. Self-control of spirit is absent, though the vision is steady. This right vision may be due to one or two causes. It may be due to the fact that vision-deluding karma has totally subsided. This is Upaśama or it may be due to the fact that this karma has altogether subsided. This is called Kṣaya. Right vision in this way may be due to two causes but it must be remembered that the spiritual development is not possible unless vision, knowledge and self-control, are equally strengthened. In this case what is wanted is self-control, though vision and knowledge are already there. Self-control is wanting in this stage inspite of the right will.

1. Gomaṭṭasāra, Jīvakāṇḍa, 19-20.
2. *Ibid*, 21-24
3. *Ibid*, 27-29

But the fifth Guṇasthāna represents a stage when the soul is capable of abstinence though partial. This is Deśaviratasamyagdṛṣṭi.[1] Even in this stage, the soul is higher up indeed but still it cannot completely abstain from immoral deeds due to relevant passions. Self-control is attained only partially in this stage.

In the sixth stage, there is a lift undoubtedly but even here the soul cannot express fully its energy for self-control. This stage is known as Pramattasamyaktva.[2] Pramāda is present in this stage. In other words although self-control is present in this stage, the spiritual inertia persists.

In the seventh stage, it is characterized by self-control or lack of spiritual inertia or pramāda, This stage is called Apramatta samyaktva.[3]

The eighth stage is called Apūrvakaraṇa.[4] In this state the soul is so purified that it can reduce the duration and intensity of karmans which existed in it from the past. In this stage, it is possible for the soul to undergo the process of Sthitighāta, Rasaghāta etc. i.e. the duration and intensity of purity takes place. Guṇaśreṇī, Guṇasaṁkarma and Apūrvasthiti bandha take place which mean that the soul is now capable of all arranging the karmas in a series transforming karmaic matter etc. The soul is very vigorous in its purifying activities in this stage. The soul does not rest for a long time in this stage.

The nineth stage is called Anivṛtibādarasamparāya.[5] At this time the process of Anivṛttikaraṇa is performed. It is pointed out that even in this stage gross passions may attack.

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1. Gomaṭṭasāra, Jīvakāṇḍa 30-31
2. *Ibid.*, 32-33
3. *Ibid.*, 45-48
4. *Ibid.*, 50-54
5. *Ibid.*, 56-57

The tenth stage is called sūkṣmasaṁparāya.[1] In this stage gross passions do not exist but subtle passions may disturb the soul. In this stage all the passions and kaṣāyas have disappeared except a little subtle greed which is really the subconscious attachment to the body.

When this power has been attained by the soul, it rises up to the eleventh guṇasthāna in which passions are suppressed. This stage is called Upaśānta kaṣāya.[2] In this tenth stage there was a subtle greed but it does not exist. Even in the stage, the soul is not free altogether from the influence of the Karmas other than the deluding ones. It is therefore called chadmastha. Now it is free from attachment i. e., Vītarāga chadmastha.[3] The soul does not stay for a long time in this stage.

The soul which is purer may rise up directly from tenth to the twelfth. In the twelfth stage, passions are annihilated. This stage marks the height of ànnihilation and the eleventh marks the height of subsiding Kṣaya and Upaśama. The soul in this way becomes absolutely free from all the four types of obscuring karmas (Ghāti karma).

This is the thirteenth stage. The Jainas call this stage Svayogakevalī.[4] It corresponds to the stage of Jīvanmukti in other Indian systems. Of the five conditions of bondage, the first four have been annihilated. The last one still continues. The last condition being yoga, the stage is known as Svayogakevalī. This state is the stage of a Tīrthaṁkara or the world-teacher. The aghāti karmas namely Vedanīya, Āyu and gotra still remains. It may be pointed out that the aghāti karmas correspond to the effect of prārabdha karma in the form of Jāti, Āyu and Bhoga of the yoga system.

This is followed by the last guṇasthāna which represents the highest perfection in spiritual development in Jainism. It is

1. Gommaṭṭasāra, Jīvakāṇḍa, 58-60
2. *Ibid.*, 61
3 *Ibid.*, 62
4. *Ibid.*, 63-64

called Ayogakevalīguṇasthāna.[1] This is the state of a Siddha who is free from all kinds of karmas-Ghāti as well as Aghāti and is therefore free from a body which is due to karma. A Siddhapuruṣa who is in a sense devoid of body due to karma is said to possess an auspicious body which is absolutely pure and has nothing to do with karma. He rises up higher and higher in Lokākāśa till it reaches the Summit and is seated in the so called Siddhaśilā beyond time, space etc. The Siddhapuruṣa is the most purified Ātmā and is eternal. It lies or stays midway between Lokākāśa and Alokākāśa and has no longer anything to do with the activities of the mundane world.

The fourteen guṇasthānas represent a graduated scheme of the of study spiritual ascention in which the elimination of karma forms the most essential part. Karma and the body together with the mundane life and all that it means disappears in siddhi. The entire world-structure as well as the individual human body are the outcome of karma and continue so long as karma continues but as karmas in the course of spiritual discipline through the guṇasthānas disappear more and more, the soul attains to its utmost purity when it is altogether freed from karma and from its consequences-association with body, experience of pleasure and pain and subjection to time by virtue of Āyu. It may be pointed out that many Jaina Munis have described in an unequivocal language that the Siddhātmā is the Ātmā in its essential form and is rightly called Paramātmā. This doctrine of Paramātmā does not imply that the Jainas believe in an extra-cosmic or super-csomic Īśvara. Although it is true that Paramātmā or Īśvara are essentially one and the same, it may be pointed out that Īśvara in same system plays the role of a Cosmic Ruler or a Creator of the world or Supreme Guru engaged in liberating humanity through knowledge.

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1. Gomaṭṭasāra Jīvakāṇḍa, 65

CHAPTER IX

CRITICAL REVIEW

In the foregoing pages we have attempted to take a brief survey of the doctrine of karma as it existed in Indian thought from time immemorial. We have seen that almost all the different shades of Indian thought are coloured by this doctrine. It is well-known that in India there have been different streams of culture which sometimes are widely separated from each other. Philosophically we know of diametrically opposite currents of thought like Advaita and Dvaita, opposite systems of sectarian worship like Vaiṣṇavism and Śaivism or Śāktism or opposite systems of social thoughts like Brāhmaṇical and non-Brāhmaṇical. In all these mutually opposite streams of thought worship and culture, the cult of karma holds a very prominent position. Leaving out the rank materialists who are very few and far between, the entire structure of Indian culture from one end of the country to the other is dominated by the ideology associated with the doctrine of karma. Like recondite philosophers, most illiterate women and peasants of rural India have a strong belief in karma as well as in transmigration which is a necessary corollary of the doctrine of karma Even different systems of spiritual philosophy like the Vedic and the Āgamic school of thought have a robust faith in this doctrine. From a broad point of view, we differentiate the Āgamas from the Nigamas or the Tāntrika from the Vedic ways of thought.

Scholars who have specialized in Indian Vernaculers as well as in old Dravidian languages like Tamil, Telegu etc. are clearly aware of the fact that the doctrine of Karma is found accepted in all its implications in the entire range of Indian Literature.

The doctrine of Karma has a number of philosophical and social implications. Almost in every Indian system we find it cleary recognized that Karma as understood by the Indians from

the remotest past implies in same form or the other the action of Avidyā or ignorance. In Vedic and post-Vedic thought whether dualistic or non-dualistic, Ātmā in its essence is held to be absolutely pure and divine. It is only through the influence of Karma that it is compelled to take a body and pass through the life of joy and suffering and not this alone, he has a history in the past which is of embodied existence and we may have a history in the future which is also of the same nature unless in the meantime he is freed from the bonds of Karma. His past incarnation undoubtedly reflects the action of Karma and its maturity but it must be remembered that Ātmā by itself can possibly have no connection with Karma unless it is through self-forgetfulness due to the action of Avidyā which took place, it is argued in the beginningless past. This original ignorance in the Ātmā is described in different ways but in whatever way we look upon it we have to assume a dual function associated with it namely a function which implies in the first place self concealment of the Ātmā (Āvaraṇa) and expression of various powers under the influence of Vikṣepaśakti. As to how the original self-concealment takes place, there are various answers. The Sāṁkhya position assumes the original position as Anādi and understands it as non-discrimination between Ātmā as Puruṣa which is essentially consciousness and Prakṛti as the veiling matter which is unconscious in nature. The Vedānta in similar manner does not explain the manner how the one supreme principle of life and consciousness gets itself mixed up as it were with an opposite principle called Māyā. Like the Sāṁkhya it also assumes that the process is beginningless and it is useless to try to pursue the question to a logical conclusion. For, an intellect which is clouded by ignorance is never expected to be able to have a glimpse into the origin of things. The other systems of Indian philosophy say each from its own point of view almost the same thing. The Buddhist philosophy as well as the Jaina system are equally agreed on the view that the mundane life of a man is Anādi and that the origin of ignorance is ultimately inexplicable. The fact has to be assumed and on this basis further arguments have to proceed. It is of course

true that as we are moving in time and are dominated by its laws, it is not possible for our intellect to find a beginning which is beyond time. The dualistic and non-dualistic systems all argue in this position. The Tantra or the Āgamic lives of Indian thought seems to proceed a step further, for in this view the supreme reality is not static nor is it absolutely dynamic. It posits two eternal principles as two outer expressions of one and the same supreme reality, namely Saṁvit or Caitanya which is the essence of Ātmā. In this view the supreme reality from the view point of the world is described as a homogeneous unity consisting of a synthetic structure in which two opposite poles meet together and lose their opposition in a common unity. In other words, the Tāntrika culture holds that neither action nor inaction can be the ultimate explanation of the cosmic order. It is a combination of two opposite principles which lose their opposition in a common unity. Śiva and Śakti or call them by any other name represent mutually contradictory principles which can not tolerate each other and yet each of which cannot exist and function without the other. If Śiva is a static principle, Śakti which is essentially identical with it supplies the dynamos. If on the other hand Śakti is considered to be the ultimate truth, it can not function except as identified with the opposite principle called Śiva. Veteran authorities basing their views on the teachings of the Āgamas hold that Śiva without Śakti and Śakti without Śiva is meaningless. Śiva is equated with citta but this citta is to them as good as Acitta unless it is associated with Śakti. In the same way Śakti or energy is at the root of the entire cosmic processes, but even this Śakti would be meaningless and would not be able to function unless it worked jointly with Śiva, the principle of light and consciousness. The two are simply inseparable. When the two are associated, everything becomes plain and explicable but it should be remembered that this association of Śiva and Śakti is not like any worldly association of two separate things but represent the intimate union of two contradictory aspects of one and the same essential being. When this association is in a state of stable equilibrium it represents the absolute or the supreme truth. This is Ātmā.

It is more or less akin to, though slightly different from the Gītā conception of the Puruṣottama as a synthesis of Kṣara, the Mutable and the Akṣara, the Immutable.

This being the fundamental basic outlook of the Āgamas, the orientation of the theory of Karma proceeds in its own line not altogether similar to the so called orthodox l'nes of Vedic culture. Of course it should be remembered that a glimpse of this reality is noticeable here and there though in a sporadic way in the Upaniṣads. It has its own theory of creation which is based on the concept of the Absolute Freedom in the Ātmā which is expressed in terms of the unification of the Śaktis and the unification of Śakti and Śiva. In this light it would appear that the philosophers of the Āgamic school rested more on the intrinsic freedom of the Ātmā than on anything which is auxiliary to it. This is technically known as the Svātantryavāda and is to be distinguished from the popular doctrine of Māyā. Although even from the Āgamic point of view Māyā in its last analysis represents the undeniable freedom of the Ātmā which is otherwise inexplicable and unintelligible. In other words the Āgamic teachers insist on the play of the power of freedom in the Ātmā for accounting for origin and variation of worldly objects. It is said that it does not seek for the explanation of a beginningless process in time and account for the origin of the world as the matter of timeless cosmic play. It insists that the process as a series may be regarded as timeless from the empirical viewpoint but from the transcendental standpoint it has an origin beyond time in the timeless freedom of the Divine Power. In other words the self-concealment of the Ātmā is not in this view considered to be an external or enigmatical affair but it is the outcome of a free act on the part of the Ātmā not subordinate to any forces outside of itself. In plain language it means that the Ātmā out of the plentifulness of its power conceals itself by itself and reveals itself as a limited ego or a series of limited egos and the objective world by them. This is technically known as original self-concealment of the Ātmā, from itself through its own inherent power. A detailed analysis is here unnecessary.

But even in this view it would appear that the origin of karma is based upon ignorance. The ignorance may be self-generated but even then ignorance must come first in the order of manifestation before karma as a cosmic factor can have its own place. The Āgamic teachers are inclined to think that karma is based upon Mithyā Jñāna or Māyā which accounts for a knowledge of difference in the world and Māyā itself as thus conceived is not the ultimate factor.

The ultimate factor is Svātantrya of the Ātmā which also according to some is called Māyā, the inscrutable power of the Lord.

The Pātañjala School from its own point of view has made it sufficiently clear that Karma as good or evil originates from the primary impulse of Rāga and Dveṣa i. e. desire and aversion. Rāga and Dveṣa on the other hand originate from the Asmitā or the sense of egoism. And asmitā however is a joint product of Prakṛti and Puruṣa. As to when for the first time this product came into existence, human intellect is not in a position to answer.

B

It has already been stated that the doctrine of Karma represents in some real sense a law in nature, the violation of which is punishable. We are aware that even the law of Karma is not outside the general rule. It is well-known that high authorities on ancient Indian social ethics and individual moral codes have dwelt at great length on the violation of this law and the corrective punishment it involves, not only in individual life but also in social life. In India the individual and the society are supposed to be linked together by common ties of morality and it is for this reason that any violation of the law of the individual morality has its reaction on the social morality as a whole. As a matter of fact the violation of Karmic law entails a sort of degradation not only in the individual spiritual advancement but also in the morality of the society of which the

individual is a member. The so called Vyavahāra Śuddhi in our religious codes represents only the outer side of human nature on which man is a member of the society but when a man is not in society and lives alone all by himself even then there is a lapse which the violation of karma generates and which has to be spiritually compensated. In the course of our survey we have looked at both these sides but we have laid special emphasis on the social side of the human being. The violation of law causes sin and has to be expiated through different penances prescribed for the purpose by the Ṛṣis. We have tried on the basis of various Dharmaśāstrika works attributed to the Ṛṣis to make a clear statement of the different penances needed for the expiation of different sins due to the transgression of moral code. These penances called Prāyaścittas have two sides in their activities namely they are supposed to make up for the lapses due to violation and they are also intended to restore the spirit of moral balance disturbed by transgressions in the form of commission or omission. It is from this viewpoint that the ancient Hindu thinkers considered repentance, genuine and sincere repentance, as the true penance for the sin committed through will or involuntarily. Śulapāṇi one of the special authorities on Prāyaścitta on the basis of ancient codes draws pointed attention to this fact. In several works, Hindu, Buddhist and Jaina, we come across a similar idea and we all appreciate it Penitence is the inner aspect of Prāyaścitta, while the prescribed ceremony is only the outer form. It is pointed out that sins are in regard to their intensity and gravity of various kinds and consesquently the rules laid down for their expiation are also different. Karmic law does not make any allowance for violation in any way and it is believed that there are sins of such a grave nature that suffering in this world in however intensive form is not sufficient to make amends for them. If Prāyaścittas in a proper form are not observed and if there is no genuine repentance in the person concerned, nature is bound to take its inevitable course. In other words such persons who die without proper Prāyaścittas will suffer the hell-fire after their death. It is not possible to avert a downfall into the suffering

of hell, unless some sort of restoration of lost balance is attempted in this life through prāyaścittas—inner and outer. The doctrine of Prāyaścitta is believed by all the Indian religions, though the prescriptions for remedy are different in different cases. In this connection we have studied on a comparative basis the descriptive accounts given of different hells in different religious systems of India. Even the Upaniṣads are not lacking in materials for an account of the hells. Manu and other Ṛṣis writing on Dharmaśāstras have spoken of the hells. We find a brilliant description of hells in Vyāsa's commentary on Pātañjala Yoga Sūtra (Vibhūtivāda, 3rd section). We have similar accounts in the works of Asaṅga, Vasubandhu and other Buddhist authorities and in Jaina Literature including Umāsvāti's standard work, that is similarly replete with details regarding hells etc. Hells are in a sense nature's purgatories intended to purge the soul of their inequities. It is a scheme of nature and has its own laws.

We may consider from a similar viewpoint the position of heavens also. We have stated in our thesis with such details, as we could command, the case of heavenly life in its different forms recognized in different systems. We have the classical account of different heavens in Vyāsa's commentary referred to above. We have similar account as shown in our texts of the Buddhist and Jaina religious authorities. Apart from the heavens and hell we have tried to make a clear statement of the different planes of life recognized by the different religious systems of India. It is stated—'कर्मजं लोकवैचित्र्यम्', which shows that hells, heavens and other planes of existence are all fundamentally associated with karma for some of these places represent karmabhūmis in which fresh Karmas are generated and some are Bhogabhūmis in which the fruits of ancient Karmas are experienced but no fresh Karma is evolved. Similarly there are certain places where fresh karmas are generated and the results of earlier karmas are also experienced. A study of the doctrine of karma would have been incomplete if this had been omitted.

C

It is believed by some people that neither heaven nor hell represents a particular locality but is the name of a particular state of mind. This belief is based on a truth but in common people there is almost universally a misconception between knowledge and an object of knowlege. We have heard of realism and idealism in every system of philosophy. In reality however, both, realism and idealism represent a certain state of consciousness and both are equally true. The description of heavens, hells etc. is found in every religious scripture. Nobody can say that it is unfounded but the thing is that the human outlook being progressive, there is inevitable difference between an outlook in the earlier stage of the evolution and the later stage when evolution has been to some extent completed. Realism is true so far as it goes a d similarly idealism is also true as far as it goes. The real truth however lies beyond both and a direct intuition of this truth accounts for the realistic as well as idealistic view of things. We have to go beyond the so called realism of common sense and the idealism of the abstract philosopher. We shall then find the real foundations of truth. That heaven and hell are mere ideas experienced through our consciousness, is true. It is consciousness itself which takes upon itself different shades and colours and views itself as a reality outside our mental consciousness. When the spiritual principle in man is in a particular state of evolution, it feels that there is a world outside our consciousness which is its positive background. This attitude is perfectly true and cannot be ignored but at the same time it is also true that it is consciousness itself which under certain conditions appears on this and that. There is no objective justification for this consciousness. It must be admitted that on a higher platform when the mind is introverted, the entire world which appears to the outsider as an extramental reality reveals itself to the Yogin as nothing but consciousness itself Its existence is not objective in the ordinary sense of the world but merely subjective as being within the consciousness of the person experiencing it. There is an entire world but it is

not an extramental world which is objective in character. It is really mind or consciousness itself functioning as this or that. Nothing beyond this consciousness exists. From this point of view, there is no room for realism and all things are different forms of knowledge and nothing else. This shows that the whole world is a mental picture without any extrinsic reality. To say that heaven exists as an external world of reality is as true as to say that heaven in all its glory is a manifestation of the inner consciousness as such. Both the attitudes are equally true, but true from its own point of view. It is possible to go beyond the mind and to say that neither the external objective reality nor the ideal counterpart really exists. What exists is neither real nor ideal but lies beyond both as the inmost soul of each of the two. Whatever we may say by way of an argument it is true that the real Anubhava exists on its own plane which is neither real nor ideal and which partakes of the nature of each.

It may be remembered that even the idealist Buddhists believe in heavens and hells as strongly as the realist philosophers of the Nyāya-Vaiśeṣika Schools. It has been universally admitted that all differences in creation as spheres of human experience are due to subtle shades of difference in the structure of karma. Not only this, consciousness of individual beings in each plane of existence is exactly in correspondence with the state of intensity of karma. By way of example we may refer to the account presented by Patañjali's Yoga system. Every school of thought in its own way follows the same principle. Patañjali locates a particular individual from the view point of the evolution of his consciousness. Progress in Saṁprajñāta Samādhi corresponds to similar progress in the evolution of status of an individual Sādhaka. Unless there is a definite progress in Dhyāna (meditation), there cannot be an attainment of heavenly life corresponding to it. Evolution of the heavens beyond Svarga or Mahendraloka is in exact proportion to the evolution of meditation or concentration upto the limits of Brahmaloka. This is exactly what we find in the statement of progression in Rūpadhyāna in the Rūpāvacāra

(plane of heaven) according to Buddhism. In the formless regions of Arūpāvacāra the principle of progression in human consciousness is always the same.

D

It is a belief in Indian religious thought that the doctrine of karma implies a faith in the doctrine of transmigration. In Indian philosophy we come across the operation of the two principles in the sphere of the mundane existence beginning with the lowest inorganic and ending with the highest angelic life. These two principles are illustrated by the law of natural evolution and the law of human freedom working under the principle of karma in human existence. The law of natural evolution exists in the subhuman creation till the formation of the human organism with the origin and progression of the so called mental sheath (Manomaya kośa). It is believed by all ancient people in India that it was as a result of gradual natural progression that the inorganic developed into the organic and the organic developed from the vital into the mental. With the rise of Manomaya Kośa the human organism is supposed to be sufficiently evolved for the manifestation of will and development of karma. As soon as the will was developed, man began to follow its dictates and worked under the pressure of egoistic impulses. This generated a moral life with karmaic activities behind it. In Vedānta the evolution of Manomaya Kośa is believed to be an antecedent to the evolution of Vijñānamaya and Ānandamaya Kośas. The duration of the Manomaya Kośa and its function is co-eternal with the duration of the mundane life of man as such. This life involves a long course of transmigration in which the human being passes from one body into another either in the same plane or in a higher or a lower plane. The course of entire worldly life involves an infinitely long course of time of which the true beginning cannot be traced. It may be remarked in passing that this course of human life does not seem to be, directly speaking, a stage in gradual progression or during this period man works physically, mentally, and vocally under

the influence of his ego which activates the will and produces karma with its necessary consequences. Every system of Indian thought has pointed out that it is impossible to say anything regarding the beginning of this life. Anyhow this life seems parallel to the life of the ego and individual will. In this life a man passes through all possible stages as devas in heaven as astral and mental beings above earth, as human-beings in different stages of life, as subhuman animals etc. on the earth or even as inhabitants of hell. This chequered life of every man is an invariable consequence of his past karmas of infinite variety of nature. This long period of transmigration of a man does not indeed represent an actual evolution in terms of graded developments as it marks the activities of egocentric will but looking deeper into things it would appear that even this long period of apparent stagnation is not really a period of stagnation, for it marks in the subconsciousness of man a gradual advancement under the dispensation of the Divine in the direction of Vijñāna, Vairāgya and Surrender, for after the lapse of a long period it is found that the Ātmā feels itself impotent in regard to any course of evolution in the direction of purification and illumination. A sense of detachment asserts itself in the human soul which by this time begins to feel that the ceaseless life of enjoyment and suffering has been so much waste of precious time and more precious human energy. The ego seems to give way and the bonds of attachment and delusion seem to slacken. A sense of detached vision rises in the human soul when it finds that whatever action it performs is really an action done by the forces of nature and not by himself. He begins to feel that he is always a mere witness though under the influence of Māyā. The activities of Prakṛti are taken by him as his own free action. This is a critical moment in the life of the human soul, when it passes from one stage to the other. In Vedānta, Buddhism and in Jainism we have a remarkable account of this period which seems to initiate a new chapter in human life. It is a period which is marked by surrender to the divine will. Indian societies based on religious patterns also recognize this fact, for this state of

surrender is a psychological antecedent to a life of Saṁnyāsa or Prapatti as in Vedāntism so in Vaiṣṇavism.

In Vedantism it is well known that the path of karma has to be followed so long as a sense of detachment and Vairāgya has not taken its rise. The spirit of detachment as soon as it asserts itself in the human soul marks the beginning of the new period when karma in its technical sense seems to come to an end. Vairāgya in Vedānta is supposed to be an antecedent of Vividiśā Saṁnyāsa. True Saṁnyāsa or Vidvat Saṃnyāsa comes after true Knowledge. In Vaiṣṇavika thought also we have the view that karmayoga even if it be niṣkāmakarma ceases to exist as soon as the ego sense becomes slack and the surrender of all karmas becomes imminent.

Any how the life of transmigration which involves the assumption of a series of bodies one after the other, comes to an end. This marks the end of the so called life of the free will in the human soul. As soon as man in this way ceases to exert himself for his own well-being, his life as a free agent in human society comes to an end and as soon as man ceases to be an agent, his moral life also comes to an end. It is then found that the Divine nature at that time takes up the broken thread and resumes its evolution. In the course of this evolution which commences from the Vedāntic point of view with the development of the Vijñānamaya Kośa, man proceeds further towards the supreme ideal. Vijñānamaya and Ānandamaya Kośas are then automatically evolved and man is altogether free from the bonds of karma and consequently from the necessity of transmigration. He then evolves a true spiritual life which is supermoral in character and ends in the realisation of Divine perfection in due course of time.

The Jainas also in their own way describe the spiritual progression of a man from the lowest immoral rung of the ladder of a Tīrthaṁkara who is a world teacher. The Tīrthaṁkara occupies the thirteenth stage out of the fourteen, according to the

Jaina scheme of progression. He has a body but he is free from all the Ghāti karmas which conceal the true greatness of a human being but thereafter in the fourteenth state or Guṇasthāna even the Aghāti karmas disappear when the Ātmā becomes perfect and rises upto the highest level in the Lokākāśa and takes up its position on the Siddhaśilā above the infinite space of the mundane world (Lokākāśa) but without marching into the formless vaccum of the Alokākāśa. This is the stage of perfection or Siddhi when the Ātmā as a body of pure consciousness breathes energy and bliss and is entirely free from karma.

In Buddhist thought the existence of karma and its effect on human life is clearly recognized In this system also Avidyā or ignorance lies in the background of karma and the origin of perfect illumination presupposes the destruction of ignorance. The Buddhist philosophers believe that the entire mundane life is the effect of karma subject to the influence of ignorance. He has divided the entire creation in separate divisions from this point of view, Leaving aside the lower divisions of kāmadhātu or the world of desire we may take our stand on the level of man who is an actor in the drama of life and reaps the consequences in regard to those actions. It is said that in the world of desire a man through his virtuous actions can rise upto the top of this world and attain to the status of a Deva, A deva with desires cannot as a deva rise upto higher regions of light which are the consequences of karma performed in human life. The true aim of human life is peace and freedom from sorrow. This cannot be attained except through karma and meditation which are possible in human existence only. The joys of the heavens in Kāmadhātu are of no avail in a higher life striving after perfection. It is pointed out that even in ordinary human life, it is possible for a man to rise above the world of desire and attain to a life of meditation which rises higher and higher until it reaches the end of the cosmic system. Now this transition from the world of desire to the world of meditation is possible through successive meditative acts ending in concentration, illumination

and the beginning of transformation. The higher devas of the Rupadhātu (the world of form) are superior to the devas of the world of desire (Kāmadhātu) in so far as they are gifted with better karmas which imply the action of pure light somehow or other. Transition from Rūpadhātu to Arūpadhātu is also pos ible. In this way the entire cosmic system including the highest formless stages is brought under control but even all this acquisition which is the effect of karma pales into insignificance before the ideal of the transcendental realisation or Lokottara Siddhi which is synonymous with nirvāṇa or absolute freedom from pain. This path to nirvāṇa is said to have been discovered by Buddha himself. Discovery in this case is the realization of a truth already known but forgotten. The Buddha preached throughout his life on the efficacy of this path to nirvāṇa. A person who receives this practical knowledge was called an Ārya and was distinguished from the other persons who were classified under Pṛthagjñānas (पृथग्ज्ञान). An Ārya or initiated person is said to have received the key of illumination which begins to work in his life removing moral or spiritual obstacles and leading him on to the goal of nirvāṇa or perfect peace. The path is divided into four rather eight subsections, the four being namely Śrotāpanna, Sakṛdāgāmī Anāgāmī, and Arhata. Each stage is subdivided into two namely way and fruit-mārga and phala (मार्ग, फल). In the course of these stages he is seeker after knowledge, sheds gradually his ignorance on karma more and more perfectly till the final destination is reached. A detailed analysis of the path is unnecessary but it is sufficient to say that on the completion of the first two stages Śrotāpanna, Mārga and Phala, the man attains to such perfection in moral or spiritual greatness that he is then required after death to come down to earth consciousness only once. This stage is known as Sakṛdāgāmī i. e. once returning. The attainment of the next stage in its two phases means higher attainment in which a return to consciousness is no longer possible. This is called Anāgāmī. It may be worth noting that most of the karmas in this stage have disappeared. The next or the fourth

stage represents the state of an Arhata which corresponds to Jīvanmukta in Vedānta. The Buddhists say that even in this case certain karmas remain, as without such karmas the bodily life of an Arhata would become impossible. It is only when body ceases to exist that one can say that the person has attained freedom from karma altogether and realize nirvāṇa. We may state here in passing that this is a presentation from the standpoint of the older school which believes in nirvāṇa as the end of all karma and suffering but the latter school of Buddhism is inclined to think that the life of an Arhata who has attained to nirvāṇa in a sense is not comparable to the life of Bodhisattva who is on the way to Buddhahood and not to nirvāṇa. The highest ideal is that of Buddha which marks the cessation of all lower karmas and activities of a new karmaic order represented by the Bodhisattvas who aspire after universal emancipation and not after personal nirvāṇa. There are different stages, ten according to some in the life of a Bodhisattva. It is in the last stage that a Bodhisattva after a preliminary Abhiṣeka becomes converted into the Buddha himself. This will show that through the lower karmas, Kuśala and Akuśala are easily transcendent, higher karmas which are altruistic in nature still continue and in a sense there is no end to such karmans. Nirvāṇa is certainly a noble ideal in Buddhism but the state of a Buddha is still nobler ideal which does not aspire after entry into nirvāṇa but rather strives for the attainment of a state which is capable of giving nirvāṇa. The problem of karma is very simple and yet is complicated from the viewpoint of higher philosophy as in Buddhism. To an impartial observer, it would seem that the status of a Buddha is analogous to the state of a Tīrthaṃkara who as the world-teacher does not represent highest perfection because he is not altogether free from karma although this karma is nominal and is of the nature of Aghātikarma only. A Siddha however is above all karma and is perfect. He has no moral or even spiritual relation with the mundane world not even is a teacher or inspirer but the state of the Buddha though exactly similar to that of a Siddha is

always associated with service in the world, real or ideal. In later Buddhism we have the conception of Trikāya Buddha in which the three bodies of the Buddha, nirmāṇa kāya, saṁbhoga-kāya and dharmakāya have their respective place and function. The nirmāṇakāya of the Buddha seems to correspond in some respects to the Historical Buddha in his physical form. The Saṁbhogakāya represents a higher state which is associated with the higher plane namely the plane of the Bodhisattvas. If nirmāṇakāya represents the world teacher on the worldly plane, Saṁbhogakāya represents the same world teacher in a higher spiritual level but the Dharmakāya of the Buddha does not represent any such teaching personality. It represents the essence of Buddha the essence in which all Buddhas, historical and ideal are at one. The basic difference between the two systems—Buddhism and Jainism seems to be that the central idea of Buddhist spiritual culture is Advaita whereas in Jainism it is not so. The Buddha as the Buddha is essentially one though appearing as many as saṁbhogakāya to the Bodhisattvas and as nirmāṇakāya to ordinary people externally but in Jainism the Siddhas are multiple, though as Paramātmā even there they may be said to be one and the same. Kundakunda and the other great teachers of the school refer to this unique Ātmā which is the oneself of all Siddhas from the transcendent point of view.

We may here pause to consider the case of Avatāra in the Hindu Paurāṇic culture. In the conception of Avatāra which is also associated with the service of the world (Jīva sevā) we have as stated in some of the Purāṇas a case of differentiation from the Divine inspite of running in basic unity, for in the Paurāṇic traditions we have the conception that the Divine Ātmā is niraṁśa (partless) and sāṁśa (with parts). When the Divine Ātmā descends into earth consciousness it does so in one or two forms. In one case the underlying unity in connection remains unbroken inspite of the descent. It is like the descent of oil (Avicchinna) from a higher level to a lower one. In this case there is a thread of unbroken unity between the source and

who are descents from it. This is technically known as Sāṁśa or Abhinnāṁśa. In other cases when the descent apparently loses his connection with the source, the thread seems to be broken by the interception of māyā. It is like the fall of water from the higher source in broken drops. This is called Bhinnāṁśa. This is the case of human soul (Jīva). In the former case the descent is technically known as Avatāra. In the latter case however the descent is that of Jīva or human soul coming out like a spark out of the anvil. An Avatāra in the true sense of the term may be the case of Aṁśāvatāra or kalāvatāra. In both the cases the hidden connecting link may remain unbroken. An Aṁśāvatāra represents a descent which is superficial in comparison with kalāvatāra which is more intrinsic. Some veteran authorities are inclined to think that God as such being Omnipresent cannot be described as subject to a process of descent. His presence on the lower plane is as perfect as it is on higher planes. So what is usually described as divine descent is in fact nothing but the descent of a human soul enjoying union or Sāyujya of God. In this case descent is that of a deified soul. Others are of opinion that though the question of descent does not apply to Brahmā it may refer to Īśvara who resides in a particular plane and may descend lower down if necessary. This is a disputed question and is approached by different thinkers from different points of view. In any case it is true that what reveals itself on the lower planes is altogether free from karma and the mundane world into which the descent takes place is characterised by and dominated by the infinitely completely karmaic forces.

E

In connection with our studies in karma doctrine, we have found that the way of departure of the human soul at the dying moment is different. These ways were known to the ancient Vedic people as well as they were subsequently known in post Vedic Hindu and other religious literature. Even in the oldest times, the well known two ways of departure were objects

of common knowledge. The exponents of Jñānavāda used to emphasise the fact that the dying soul, if it is equipped with a full knowledge of God, would not be required to leave the body at the moment of death and take a course suitable to its development and culture. In the case death is no death. It is as it were a door or entrance into absolute consciousness. In the case of such a person there is actually no death. The subtle body or Linga Śarīra is dissolved on illumination and the Jīva becomes one with Supreme Light. In this case the karma of the soul having been already burnt up fully under the action of perfect illumination the soul is no longer required to transmigrate and gets emancipated from the shackles of māyā immediately after illumination. In this case there is actually no death and no departure of the soul. It gets unified with Paramātmā but in case where (Jñāna) knowledge is not perfect or where knowledge is totally absent, the soul has to depart from this life accordingly. In ancient literature there are two usual ways for this departure. One is the straight way of light i. e. the path of devayāna which runs on in a straight manner into the Brahmaloka. The presence of knowledge and its degree of realization determine this straight path. In this case there is no question of attainment of pure Brahman, as this knowledge was not of the purest kind and was mixed up with action. Action implies ignorance in a certain way and knowledge mixed with action means a straight pathway into the world of light, of course through intermediate luminous zones. This is practically a path of Jñānakarma Samuccaya. Karma does exist though in different proportions in different cases. Had there been absolute knowledge and no action mixed with it, there would have been no possibility of a path. This is devayānamārga of light which passes through the sun and terminates in the world of Brahmā. This is as traight path and there is no return from it. This is a path of the jñānis, yogis or the illuminated ones. The other path is that of the moon and is curved in its passage. It is called dhūmāmarga in ancient Vedic literature. It is not a straight way in so far as it goes forward

and comes back. The soul which under the influence of pure karma is compelled to journey by this path, is required to come back to its original earth consciousness after the experience of joys and sorrows in different spheres in consequence of its actions. It will be clearly observed that both the paths are associated with action-one in which Jñāna is prominent and action is subservient to it and the other in which jñāna is altogether absent. In case of the soul which reaches Brahmaloka it generally continues there till the end of kalpa. That is still the universal destruction of the world when it merges into the unity of pure Brahman. In any case such a soul has not to come back to earth consciousness for the simple reason that the necessary karma is wanting and the little auspicious karma which is left behind is exhausted by the experience of power and joy in the Brahma-loka. In the case of the dark path, return to earth consciousness is inevitable, there being no knowlege in the soul. The bright and dark karmaic traces are exhausted through the life of the soul in the heavenly regions or hells. The residual karma or śeśakarma compels the soul to resume a human body again accordingly to the nature and intensity of the karma. Of course, we are familiar with a third state also n which the soul does not go either by the bright path or by the dark path. This is practically what happens in the case of sub-human creatures. The Upaniṣadic dictum jāyasva and mriyasva (Be born and die) is applicable in such cases. People are inclined to think that even ordinary people who have not risen up to the level of karma or moral responsibility belong to this group. In this connection it may be pointed out that the word Brahmaloka is a generic term intended to cover all auspicious places on the other side of earth consciousness. These places as the goal of the departing soul are determined by the mental attitude of the dying person. Viewed in this light Brahm-a loka might equally stand for Śivaloka, Viṣṇuloka or any other plane. It may be pointed out in this connection that in the course of gradual ascent of the soul on the bright path, the dark karmas diappear and the bright karmas are experienced as joy and power more and more till it reaches the Brahmaloka where the remaining

traces of karma become gradually dissolved and at the end of all, the unity of consciousness sets in. It may also be remarked that the bright path passes through the sun and in the straight path there being no return to the earth, the dark path passes through moon and comes back to the earth. This path is not straight but is of the nature of a karma. Another important point which deserves to be remembered in this connection is that in all these cases of ascent or ascent and descent the human soul even when free from the body on death is not without a body altogether. In the language of Sāṁkhya, this body is the Liṅga which persists through-out and does not disappear until perfect illumination takes place.

F

A close study of the doctrine of karma reveals the fact that karma in the sense of Adṛṣṭa or unseen moral force is a great force which has to be seriously studied. It is well-known that different karmas act upon each other or add to the accumulative strength of itself. A particular karma of a particular nature adds to the strength of the same karma done in the past. It is therefore clear that the karmaic forces may be increased by additions of the same karmaic force. In the same way a particular karma may be hostile in nature to another particular karma and tends to destroy it. The mere fact that a particular karma is of the nature of dharma does not imply that all similar karmas unless they are absolutely of the same nature should be added together in that strength. They may be or they may not be. In this way there is a heterogenous net of karmaic tangle in the human mind both conscious and subconscious. It is possible that a particular karma acts upon another karma in a friendly way or in a hostile manner. The philosophy of prāyaścitta or penance depends on this fact. In the case of karmas therefore we notice that there may be hostile karmas or friendly karmas or karmas which are neutral. It is true that a karma unless it is acted upon some counter-force is never destroyed. The only legitimate way of the destruction of karma is to enjoy or suffer its consequences without any complaint or murmur,

'nābhuktaṃ kṣīyate karma kalpakoṭiśatairapi : (नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि).

This Bhoga may be personal or even may be vicarious. In the case of vicarious Bhoga it is necessary that the vicarious Bhoktā should be unified in spirit with the logical Bhoktā unless this condition is fulfilled it would be against the principle of nature to allow the enjoyment or suffering due to one person to another. While this is true, it is also known that yogis and mystics both in the East and the West bluntly take upon themselves the sufferings due to other people. This does not violate the law of karma for grace.

G

In this connection we are sometimes brought face to face with a great anomaly in the history of moral and spititual life. So long as a man is under the influence of his own ego and wants to build up a higher life on that basis, he has naturally to take recourse to an ideal which does not reject the ego and yet tries to shun its evil reactions on mind and conduct. It is in this stage that a conscious attempt to build up a moral life is made. This moral life functions around the centre of ego and yet has to keep clear of the dire evil consequences of egoistic life. Briefly speaking this represents a stage of Śīla in Buddhism, yama and niyama in Pātañjala Yoga and a similar life of restraint in Jainism. This is virtually equivalent to moral life and its working. This life of self-restraint, truth-seeking spirit of non-agression and purity of character is the foundation of moral life. It has a reaction on the life of the man, both on the side of self-restraint and renunciation as well as a charitable outlook on the life of the external world. The qualifications evolved in moral life centre round ego but in order that the egoistic tendency may not be too high, adjustment is sometimes made so as to accommodate the well-being of the society as a whole. This is of course the ideal of the Gītā but it is approved by all the different schemes of thought.

There are certain restraints in moral life which add to its glory and indirectly add to the greatness of the actor. It is well-known that in every phase of life a man has to work out his individual karma which is intimately associated with the collective karma of the world. The question often presents itself whether moral life and spiritual life may co-exist and whether these two act and react upon each other.

We have studied in the foregoing pages the question of Prārabdha and its effect on the higher life of a man The implications of moral life do not necessarily touch the facts of spiritual life. In other words the propriety or impropriety of an action in moral life does not arise in the case of a man who is in the highest sense a spiritual man and it is from the view point that standard of judgement which applies in the case of an ordinary man from the moral point of view is not at all applicable to a jīvanmukta person or to a great personality who is under the direct guardianship of the Supreme Spirit. An action which is judged to be unfair in the case of a person within the sphere of morality can never be looked upon in that light when we consider the life of a Jīvanmu' ta Puruṣa or a God-realised person. The fact is that in the case of an ordinary man in the moral life the spring of action is his own ego but in the case of a Jīvanmukta the spring of action is the Divine power. As there is no ego left of the person concerned and in the case of a divine action, human judgement is meaningless. The secret of the whole thing is that a Jīvanmukta does not feel himself to be an actor on the stage and even not in any way associated with the so called consequences of that action. Whatever happens in his life mentally and physically after the Jivanmukta or God realization is really on the external side a mechanical consequence of an old Prārabdha karma and on the inner side it is not associated with him in any way but is the effect of the Divine will acting upon him. The action of Divine will is above judgement but the action of human will is subject to Judgement. In the Jīvanamukta, the ego having disappeared and being replaced

by Divine will or Consciousness, any action associated with his mind or body is not to be considered his, but as the out-come of the Supreme will in the act of dispensation. In this connection we have had occasion to say a good deal when we referred to the different kinds of Prārabdha in the lives of Jīvanmukta persons. This is of course the view of a Vedāntist but in fact it is the view of all wise men belonging to every school of thought, Every system of Indian Philosophy—Hindu, Buddhist or Jaina—endorses this view. A Buddha is always above criticism, so is a Tīrthaṅkara or a Jīvanmukta puruṣa. Ācārya Kundakunda says properly that the external actions of a man of true wisdom do not in any way effect the purity of his wisdom.

H

The relat'on between spiritual awakening and teachership is very mysterious for though it is true that every teacher i. e. world teacher is an awakend person it is not conversally true that every awakened person becomes a teacher. In Vedāntic thought which is generally followed by many a thinker, Aparokṣa Jñāna or immediate Intuition of Brahma does not necessarily mean Jīvanmukti which is a state of a world teacher, In the scheme of thought usually accepted by Vedāntic thinkers the entire course of spiritual evolution is divided into seven stages or Bhūmis which need not be described here in detail. Of these stages the fouth stage is certainly present, the state of Aparokṣa Jñāna—a state in which the Supreme Truth is into it by immediate awareness. This is very important stage in the course of the human evolution as it means direct knowledge and elimination of ignorance, yet one cannot say that this means perfection for though the Supreme Truth lies it that is immediately known, the Prārabdha karma of a Sādhaka still remains. The origin of knowledge destroys the accumulated karmas called Sañcita karma totally and this knowledge has also the effect of converting the Sādhaka who was an egocentric man till now into a witness and as a result of this the Kriyamāṇa or present karmas of the seeker

cannot produce any effect upon the mind which is free from ignorance. In other words the present karmas bear no fruit due to Jñāna but the past karmas, those which are responsible for the generation of this body and for determination of its term of existence and nature and quantity of experience cannot be destroyed by Jñāna. The other section of the past karmas which is known as Sañcita or accumulated is said to be consumed by the fire of knowledge. Now the question is whether the soul which has acquired wisdom can be regarded as liberated soul in this life. The answer is that the mere knowledge of Brahma is not sufficient to guarantee Jīvanmukti which presupposes a complete purging of or a purification of the physical or mental vehicles of the Ātmā. For this even after the attainment of immediate knowledge, liberation cannot take place unless the body and mind are purified so as to be able to reflect in the mind the knowledge which has been attained.

A further course of discipline involving what is called Manonāśa and Vāsanākṣaya or in other words Bhūtaśuddhi and Cittaśuddhi is needed for jīvanmukti. Now it has been pointed out by some Ācāryas that this life of evolution is true for one who follows the path of dialectic (Tattvavicāra) but for others who follow the way of Upāsanā as prescribed in the Śāstras the purification of body and mind follows as a consequence. If after this purification immediate knowledge arises, it is immediately followed by jīvanmukti for in this case the impurities of body and mind having ceased to exist, the immediate intuition of Brahma in the fourth stage is followed directly by jīvanmukti in the fifth stage as well as in the sixth and seventh. Now in this case the awakening of the soul may be said to be followed by Teachership. In other cases the awakening of a particular Ātmā does not in any way entitle it to be a teacher of the other Ātmans. This is a general view which is shared by the Buddhists as well as the Jainas. Among the Buddhists, if we study their views synthetically, considering the development of thought from the earlier to the later i. e. from Hīnayāna to the Mahāyāna we shall find that it is

not possible for an ordinary person to become a world teacher or Buddha even if he is awakened and is perfectly entitled to the realization of Nirvāṇa. A Śrāvaka of the old school who has realized the pudgala nairātmya or non-entity of the ego can aspire after nirvāṇa in due course of time which will enable him to become free for ever from the evils of the mundane existence but even though he may be deserving nirvāṇa and may attain to it, he cannot be a teacher of the world and it is for this reason that in the later path i.e. Mahāyāna it is urged that one has to become a Bodhisattva and has to pass through stages of perfection in order that he may be able in the last or tenth stage to become worthy of becoming a world teacher or Buddha. Qualifications for nirvāṇa are not exactly identical with the qualifications for becoming a teacher. In the language of the Buddhists, Prajñā as well as Karuṇā have to be cultivated. And even in Prajñā, the old Śrutacintābhāvanāmayī Prajñā of the Hīnayāna has to be replaced by Bhūmipraviṣṭa Prajñā in the Mahāyāna. This also shows that even if one is entitled to be perfectly liberated, he is not considered qualified for Teacheship. This is practically the same in spirit as in Vedāntism. In Jainism also we find practically the same position. In the course of fourteen Guṇasthānas, one finds the place of world-Teacher or Tīrthaṅkara in the thirteenth and the fourteenth Guṇasthāna is intended to represent highest perfection or Siddhi. It is worth noting that every competent soul if it is duly qualified may aspire after perfection or Siddhi but any and every soul cannot have the ambition of becoming a world teacher.

There are certain inherent properties which are needed for the life of a world teacher but these may not be necessary in the case of an aspirant after perfection or Siddhi. In the Pātañjala Yogadarśana also, we have a similar view in regard to vivekajñāna and vivekajajñāna. Vivekajñāna is needed for Kaivalya and every human soul if sufficiently qualified may aspire after it but Vivekajajñāna is a different qualification which is nct needed for Kaivalya but which accounts for perfect knowledge and lordship

of the soul. The origin of Vivekajajñāna which in a sense is the highest Vibhūti of a yogi is not necessary for entry into Kaivalya. All these currents and cross-currents of thought in the different philosophical systems of ancient India point to a spirit of basic identity in the foundamentals inspite of different expressions in different ways.

It may be noted that all the the schools of thought agree in believing that perfection implies freedom from karma altogether. The karma of a world teacher is not a karma in the ordinary sense and is not therefore in conflict with the general view-point. This is as true of Vedānta as of other systems of thought. According to the Jainas the Tīrthaṅkaras have Aghāti karmas but the Siddha has none and according to Vedānta also the Jīvanmukta has its Prārabdha karmas but one who has attained to Parāmukti is altogether free from karma.

I

A close and comprehensive study of the history of philosophical speculations in the world reveals the fact that there have been divergent opinions concerning the origin of phenomena. In view of the fact that these phenomena give rise of course under different circumstances to pleasure and pain to humanity, thinkers are inclined to base such phenomena to moral causation. It is very important point for consideration whether the world as we find it represents a moral order and whether pleasure and pain as is experienced by us are ultimately explicable by the theory of moral causation. We confine ourselves to India and we find that even in the earlier stages there existed ways of thinking which did not attribute pleasure and pain to moral causality. If we take a close survey of the field as historical thinkers we shall probably be struck by the currents and crosscurrents of thought which prevailed in ancient India to deny moral causality saying that even pleasure and pain as experienced by human beings are caused by physical causes alone and that there is no justification for assuming a moral factor associated with the physical causes

There are ways of thought which recognize causality but not moral causality and there are other ways of thought which do not recognize causality itself. In India, the stand-point of the Lokāyata philosophers who were divided in their opinions is worthy of special study. The doctrine of Svabhāvavāda is a very old doctrine and is associated with many systems of thought in ancient India. Svabhāvavāda implies natural causation. It denies supernatural causation but it affirms the principle of causality within nature itself. It does not mean that things come about at randon. The Cārvāka System which is usually described as supporters of the Svabhāvavāda doctrine do not deny causality altogether but they reject the principal of moral causality which is upheld by all systems of religious speculation. They do not believe in the existence of Ātmā as distinguished from the elements of matter of which the body is composed. What is known as consciousness is supposed to be a by-product of the physical elements when there in specific mutual collocations. The sūtra attributed to Bṛhaspati which is supposed to be a standard work of the Cārvākas or Indian Materialists reads—मद्शक्तिवद्विज्ञानम् । This means that Vijñāna or consciousness is not an attribute of Ātmā as distinct from body but is a property of the body itself when the elements of the body are in a specific combination. These thinkers known as materialists do not believe in Adṛṣṭa i.e. Dharma and Adharma or Apūrva as existing as property of the so called eternal human soul. When it is said that Caitanya or consciousness is produced from a peculiar combination of the elements, it does not deny causality as such but only the super physical causality of the moral order. These thinkers have a strong faith in the causal operation of the physical order without an imposition from the moral plane. The realists of the Nyāyavaiśeṣika schools, Mīmāṁsā school and the empirical school of Vedānta are strongly in opposition to the view-point of the Svabhāvavāda or natural causation and are inclined to think that without the interposition of moral causes such as Dharma and Adharma or Adṛṣṭa or Apūrva, there can be

on explanation or justification of pleasures and sufferings existing in the world.

J

A careful study of the doctrine of karma as applied to an individual's life through different bodies in different ages and places reveals the fact that the unity of life in respect of an individual remains unbroken. When we review a man's life and his activities with special reference to a particular form of his existence, we are struck with the fact that it has a direct relation of causal nature with the entire history of the person. The incidence of Śāpa and Vara has a variable point in Sanskrit Literature, if only a result of the process of moral justification of the principle of karma. When in ordinary life we come in contact with a particular person and entertain a particular views of a man and his actions, we have to admit that we have not before us the whole picture of a man. What I wish to emphasise will be clear from certain concrete instances taken from literature. It will serve to show that there is an unbroken moral unity behind the worldly phenomena. Let us take for instance the story of the birth of the twin sons of Diti, the wife of Kaśyapa. These two sons were Hiraṇyākṣa and Hiraṇyakaśyapa. It is well known that these two sons were born of their mother as a result of her physical relation with her husband at an inauspicious hour, namely the pious moment of evening worship. Kaśyapa though unwilling to comply with the request of his wife in an unholy moment was constrained to accept her wishes. This is an important fact which we should bear in mind. The two sons were really the two heavenly personalities who were associated with divine service from times immemorial. I am referring to Jaya and Vijaya who were known as the door-keepers of the Divine Person Nārāyaṇa in his Divine Abode Vaikuṇṭha. It is known from Paurāṇic records that they treated with insult and insolence the four Ṛṣis-sons of Skanda, Sanātana and Sanandakumāra who were well known mental

sons of Brahmā. These Ṛṣis were exemplary Brahmacārins and were ideal Paramahaṁsas being five years of age. They were ideal Brahmacāris and also ideal Paramahaṁsas recognized as the exemplary Ūrdhvaretā ṛṣis known in history. The term Ūrdhvareta implies that their sexual urge was sublimated and they always lived and moved as children of five years of age. It is narrated that they once visited Vaikuṇṭha and wanted to see Nārāyaṇa personally. Jaya and Vijaya—the doorkeepers seeing them coming in a naked form apprehended personal insult to Nārāyaṇa and prohibitted their entrance. The result was that on this insulting behaviour the Ṛṣis were enraged and cursed them to fall down from their heavenly abode and take birth in the family of Asuras in the human world.[1]

K

It is well known that the term of a man's life according to Indian tradition is determined by the prārabdha Karma of the person concerned. The prārabdha which determines the birth of a particular body also determines the extent of duration of that body i. e. Āyu. It is however, noticed that in special cases, the prārabdha determining the term of life may be changed. In the Mahābhārata we have the well known example of Bhīṣma with Prārabdha in the form of Āyu was changed by the Divine Will as expressed through Śrīkṛṣṇa. It is said that Śrīkṛṣṇa after the Kurukṣetra war went to Bhīṣma with Yudhiṣṭhira and asked Bhīṣma to give sound advice to Yudhiṣṭhira who was then greatly depressed in mind after the war in which many of relatives i. e. near and dear ones were killed. Śrīkṛṣṇa requested Bhīṣma then to give Yudhiṣṭhira proper instructions based upon sacred scriptures. Bhīṣma was then confined to bed being smitten by arrows and was sad at heart. He said that his mind was not working well and his power of speech was gradually disappearing. He was at the point of dying and it was impossible for him to give instructions to Yudhiṣṭhira as suggested by

1. Bhāgavata 3.16.

Śrīkṛṣṇa. He asked to be forgiven. Śrīkṛṣṇa sympathised with Bhīṣma and offered him a boon or vara saying that his term of life was being increased by Śrīkṛṣṇa by fifty six days and that he would feel hale and hearty during this time. He added that all troubles consequent on the arrows in his body would disappear and that during this time he would be free from hunger and thirst and any other trouble and disturbance of the brain. As a result of this boon from Śrīkṛṣṇa Bhīṣma was restored to health and became free from physical and mental troubles.[1]

L

A close and comprehensive study of Indian philosophy reveals the fact that in Indian thought, different schools differed from one another in regard to the relation if any existing between karma and Īśvara. In the first place we come across currents and cross currents of thought which reveal a curious position in regard to the problems connected with karma and Īśvara. However we find that there are systems which do not believe at all in the existence of either karma or Īśvara. These are the materialistic systems of Cārvāka and similar other thinkers. We know from reports on these systems that they did not believe in a moral order at all so that the question of karma along with its consequences to be experienced in heaven or hell does not arise at all. In the same ways there are systems in which karma occupies a place of importance but Īśvara is not at all recognized. These are the systems of Buddhist and Jaina Thought, for in both these systems the position of karma is very very important but there is no recognition of a supreme moral governor to control karma. They believe in the rigidity of the law of karma in all its aspects as we have observed in the courses of our study but neither the Buddhist thinker nor the Jaina Ācārya has any faith in the existence of Īśvara as a cosmic conscious force to administer the laws of karma. The Buddhist does not believe either in Ātmā or in

1. Bālakabhāgavata.

Paramātmā. He believes in momentory consciousness entitled Pravṛtti vijñāna which functions as separate units in a series called Ālaya vijñāna. They are inclined to think that what other philosophers describe as Ātmā is in fact no other than this stream of momentary units of consciousness entitled Ālaya vijñāna. So far as Īśvara is concerned, the Buddhist either of the old school or of the more advanced later schools has equally no faith in Him. From the view point of the Buddhist, the Buddha occupies a very important place. Even in later Buddhism we have the elaborate scheme of Buddha-kāya such as nirmāṇakāya, Saṁbhogakāya and dharmakāya but the nirmāṇakāya is no other than the Buddha who is a human being in a state of perfect Enlightenment. In other words nirmāṇakāya is identical with the historical Buddha known to us who is neither Īśvara nor Īśvarāvatāra. The Saṁbhogakāya represents a higher conception of the Buddha engaged in teaching the higher beings called the Bodhisattvas. The third kāya known as dharmakāya represents the essential nature of the Buddha which is no other than truth itself. None of these Buddhas is identical with Īśvara from any point of view. In way the same the Jainas also did not believed in the extsience of Īśvara, but unlike the Buddhist he belived in the existence of an eternal Ātmā which cannot be identified with momentary consciousness. The Jaina thinker is a staunch believer in karma as his friend the Buddhist is, but he does not recognize his necessity of positing a supreme conscious person for the administration of karma. Hence though Ācāryas like kundakunda, and others believe in Paramātmā they do not believe in Īśvara either as a creator or as a universal teacher (Guru).

The Nyāya and Vaiśeṣika systems believe in karma as well as in Īśvara. They say that karma is an unseen force (Adṛṣṭa) which is not self-conscious nor self-governing. It is a sort of psycho-physical disposition stored in the Ātmā and waiting for a proper momet for fructification. It is unconscious and therefore it cannot control itself and adjust itself in order that proper result may be produced. These philosophers say that karma is con-

trolled by Īśvara who is the creator of the world and constitutes the head of the moral adminstration of the universe. It is true that karma is generated through the action of the ignorant and mundane soul and it exists as a quality in the Ātmā but its proper working out in order that consequences relevant to each karma may issue, is not possible without an omniscient and omnipotent self who is at the top of the moral government of the world. In a plain language these philosophers say that these human-beings do the work—good or evil and the Divine Will Being judges the merit or demerit of the action and awards the results in strict consonance with the principle of justice. This is also the position of Vedānta. Inspite of metaphysical differences between the realistic Nyāyavaiśeṣika and the monastic Vedānta the Brahmasūtra—(फलमत उपपत्ते:) indicates clearly that in its view the fruits of karma are distributed by Īśvara, of course according to the principle of justice. This position of Vedānta is maintained by all the systems affiliated to the school of Brahmasūtra. Vaiṣṇava Vedānta or Śaiva Vedānta uphold the same opinion in regard to the relation of Īśwara with karma in this respect.

In systems which do not believe in the existence of Īśvara but have a firm faith in the doctrine of karma it is held that karma produces it effect out of itself and does not require the supervision of a controlling governor like Īśvara. The Sāṁkhya Ācārya who does not believe in the existence of an eternal Īśvara and the Mīmāṁsaka hold this position which is analogous to the view point of the Buddhist and the Jaina. These four systems hold a common view in regard to Īśvara but their differences in other respects are substantial. It may be pointed out that excepting the Mīmāṁsaka, the position of the others is more or less similar. The Mīmāṁsaka is a staunch advocate of the karmakāṇḍa of the Vedas whereas the other three have no such belief. Though Sāṁkhya is not generally supposed to be un-Vedic or anti-Vedic yet it appears clear that it was antagonistic to the sacrificial cult of the Vedas and from this point of view is at par with the un-Vedic Buddhist or Jaina. It may be pointed out in this

connection that by the word Sāṅkhya we understand in this context the system of Kapila whose Sāṅkhya sūtras are available to us. To this school belong the ancient Ācāryas like Pañcaśikhā, Āsuri and others but Patañjali's yoga school though regarded as a form of Sāṅkhya with the conception of Īśvara added to it holds a different view. Patañjali believes in the existence of Īśvara distinct from Puruṣa or Ātmā. In his opinion Īśvara is not like an ordinary puruṣa (25th principle) but is an extraordinary puruṣa (Puruṣaviśeṣa) (the 26th principle) who is for ever free from the action of Kleśas (ignorance etc.) karmas (right and wrong) Vipāka (maturity of karmas) and Āśaya (the psychic dispositions which are the after-effects of action).

The yoga view of Pātañjala unlike the Nyāyavaiśeṣika and Vedānta view holds that Īśvara has nothing to do with the administration of human karmas which originate from Avidyā. He is rather responsible for the origin of pure knowledge which is destructive of karma and is therefore rightly considered to be the eternal world teacher, who is solely responsible for the influx of Saving Grace. He is the one Supreme Guru of the entire world immersed in the darkness of ignorance. Patañjali seems inclined to think that the so called world teachers (Guru) known to history are also indebted to Īśvara for the saving knowledge they impart to humanity. The Sūtra runs thus—Sa pūrveṣāmapi guruḥ kālenānavacchedanāt. स पूर्वेषामपि गुरुः कालेनानवच्छेदनात् ।

From a study of Indian philosophy we come across systems of thought which hold that Īśvara is not the distributor of the fruits of karma performed by individual souls on their own initiative but he is rather the ultimate source of all inspiration to people in the path of karma. In other words, the responsibility for an action—good or evil—does not rest upon the person who has performed the action but falls back ultimately on Īśvara who inspired the person concerned to do the particular action. In this opinion the moral responsibility of an action does not rest on the performer of the action but rather on the Supreme

Īśvara who inspired the performance. The following well-known couplet points to this view—Añojanturanīśoyam Ātmanaḥ Sukhaduḥkhayoḥ. Īśvaraprerito Gacchet Svargaṁ Va Śvabhrameva Va. अज्ञोजन्तुरनीशोऽयम् आत्मनः सुखदुःखयोः। ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव वा। This is the view of Saiva Darśana as expounded in the Sarvadarśanasaṁgraha of Mādhvāchārya. In this view Divine Will stands supreme and is not affected by the will of man.

Taking a brief survey of the whole field, it seems that among the theists there appeared to be two principle sources which may be described as springs of actions. The Karmavādins naturally believe in the intiative of man and in his free will however limited it may be. Among the Īśvaravādins some believe this and think that Īśvara only awards the results but has nothing to do with the initiation of the original activity. Some though only a few hold the view that Īśvara is the initiator of karma and the human soul is actuated in the direction of a particular karma by the Divine will lying behind it. The question of freedom of will is involved in the whole outlook. According to some the human will is free and man is morally responsible for his action. According to others the human will is a reflex of the Divine will and is therefore not free. In this view man is not normally responsible for his action. Even in this view it is urged by some that the human will is determined by circumstances and to that extent its freedom is limited. In another view it is a reflex of the Divine will and in that way it is not free, though a fractional freedom may be allowed in this system. There are other views which hold that man is not a free agent and the Divine will also is not reflected in human action. The human action on the other hand is determined by circumstances which are perfectly natural and have nothing like an imposition from without.

L

There is a rule recognized in Indian philosophy which may be expressed as Karttṛtvabhoktṛtvayaḥ Samānādhikaraṇa niyamaḥ.

This rule implies that the principle of justice demands the experience of pleasure and pain which happens to a soul must be due to the action of Dharma and Adharma present in that very soul. In other words the doer of an action himself must reap the consequences of his action and not another person. One cannot enjoy or suffer in consequence of an action done by another. This is the central principle of justice but in Christianity and in systems allied to it there is also a principle of vicarious atonement which appears to be the very contradiction of the law of uniformity and justice, for vicarious atonement implies that it is also possible under special circumstances to mitigate, elevate or nullify altogether the possibility of the fructification of the original action. If a man commits sin it is natural that he should suffer for it. The principle of moral justification demands it and the law of causality supports it but as love is supposed to be the fulfilment of law it is possible to overside inexorable character of law by the superior activity of the principle of mercy and love. Mercy or love as a divine virtue does not contradict law but fulfils it. This is practically the spirit of what is called vicarious atonement. Man sins and 'God-man' atones for it. This is necessarily vicarious and appears to be an exception in the rule of identity between the doer of an action and the person who reaps its consequences.

If this be not recognized it would not be possible to give immunity to a sinful person for the evil consequences of his wrong action. The law of justice demands that the sinful man should be punished and this is dictate of Nature and yet the 'God-man' in His infinite compassion takes upon himself the responsibility of the sinful person and liquidates the burden of the sinful man.

Nature cannot protest against it inspite of the fact that it is antagonistic to its normal operation. Nature is justified by the fact that God-man through His Infinite compassion is capable of identifying Himself with the sinful man and bearing upon Him the unpleasant consequences which the action of the sinful man is calculated to create.

This is technically known as vicarious atonement and though it is natural it does not deny the propriety of natural causality. It is only supplementary to the natural law and is therefore to be interpreted not as its violation but as its fulfilment.

Indian thought recognizes this and admits that this sort of fulfilment of law by compassion or grace does not militate against the rigidity of the law of karma.

In the Nyāya-vaiśeṣika system of ancient India which reflects in this matter the spirit of entire Indian philosophy the definition of Bhoga as Sukhaduḥkhānyatarasākṣātkāra (सुखदुःखान्यतरसाक्षात्कार) has been purposely interpreted as Svasaṁvettasukhaduḥkhānyatarasākṣātkāra (स्वसंवेत्तसुखदुःखान्यतरसाक्षात्कार).

The implication is that Bhoga in the technical sense is the consequence of karma and this karma can only refer to the Adṛṣṭa inhering in one's own Ātmā. This shows that the experience of pleasure and pain resulting from the Adṛṣṭa inhering in another Ātmā is not Bhoga. This sort of experience is found in Yogins who are powerful and compassionate. This experience is really vicarious. It is a fact that all great compassionate souls with great yogic powers excercise this power of having direct experience of the fruits of action belonging to other souls. It is indeed Bhoga but it is vicarious and it does not in any way violate the law of karma.

We may be reminded in this connection of the views of some advanced Mahāyāna Buddhists who are inclined to think that True Karuṇā is sometimes found to function as an active power (Karuṇābala). In such cases the mere appearance of karuṇā or compassion is enough to mitigate or even remove finally the sorrows of other people. The sorrows are there in consequence of the evil action of the person concerned but instead of being suffered they are allowed to be removed altogether not partially by the active compassion of the saint concerned. This is a sort of vicarious atonement but it does not militate against the central law of justice which is implied in the law of karma.

M

The first awakening of the soul from its beginningless slumber is a great mystery. No systematic account of the first awakening is possible as the matter is involved in great mystery which our intellectual faculties and powers of rational thinking cannot unveil. This mystery is as profound as a mystery of a sleep of the soul if explicit in these terms. All the systems of Indian thought have been constrained to admit that the entire process from one intellectual point of view must be declared as a series which has no beginning. The soul by its very nature is pure and perfect. The reason why and the manner in which it first lost its self-awareness cannot be intelligible to the mind however strong its power of analysis may be. It has remained the mystery throughout the ages. In the same manner the way in which the sleep is broken for the first time is also similarly mysterious.

We have scattered accounts of the way in which the first awakening takes place and from this we shall have to deduce our own conclusions. The Jaina thinkers who also admit the mundane life as beginningless in time have tried to tackle this problem very cleverly and have expressed their views in the form of certain profound doctrines or what is called Karmans namely Yathāpravṛttikaraṇa Apūrvakaraṇa, Anivṛttikaraṇa etc. This implies that though the Avidyā or ignorance has been functioning in the soul from a beginningless eternity, there is no doubt that the seed of vidyā also exists in the soul in an undeveloped condition from eternity. In the mundane life of the soul, in course of time at some unknown moment the seeds of Vidyā begin to express themselves. When this particular moment arrives one cannot say, but it does come sooner or later in the life of every soul. At that time it so happens that the function of Avidyā becomes suspended as it were for an Antar-muhūrta and the first glimpse of enlightenment begins to reveal itself.

It is only for a short moment and after its self-revelation, it disappears. It being an eternal power it continues to assert itself. A struggle between the forces of light and darkness follows. The result is the conquest of light over darkness. This is the history of the origin and evolution of spiritual life in man through different states.

In Buddhist literature, we find in different places brief accounts of this history of the origin and development of this spiritual life. The life-history of Gautama Buddha, studied from different angles and from different sources, will furnish an account of how illumination sets in. The past history from the life of Gautama shows that while he was in his prenatal existence, he was like other human beings—an ordinary human soul living in the lowest world of desires known as Kāmadhātu. It is said that due to the virtuous deeds he was translated into highest heavens or Svarga as a deva in the world of desire. He took his birth thereafter in the human world and came to be known as Gautama. This birth marks the first important stage of the entire life of Gautama's soul because it was in this birth as a human being that he renounced the world and continued penances and yogic practices under well known masters or gurus, took his place in the worldly heaven of form as well as in the higher world of the formless. As a matter of fact he reached the farthest point of the universe first through meditation of form and ultimately of the formless in all its stages, but inspite of this great achievement he found to his surprise that he was not able to reach the realm of truth or he could not have a permanent status in the realm of his realization and had to turn back to his original position. This revealed to him the great truth that inspite of his being able to soar into the utmost region of the formless he was really in a state of ignorance. This shows that inspite of these psychic or super psychic developments he was not awakened to the real truth. The awakening came later on and took him six long years to attain to its perfection.

When the true awakening in the form of Samyagjñāna or true knowledge took place, his awakening was complete and he came to be known as Buddha. The awakening in Jaina philosophy leads to perfect realisation or to the status of a Siddha who rises beyond the entire Lokākāśa or the infinite space of world structure, and attains to a position of Siddhi midway between Lokākāśa and Alokākāśa. The Siddha in Jainism represents the perfectly awakened soul free from all karmas including the Aghāti karmas. It is a state beyond that of the Tīrthaṅkaras even. In this connection there seems to exist a distinction in conception regarding the relative status of the world teacher Tīrthaṅkara and the status of a Siddha who is no longer a world teacher or Tīrthaṅkara but has risen into perfection. This difference is notable and deserves to be carefully studied. In the Tantric conception of Hindu Culture, the awakening marks the end of the age long slumber of the soul and the beginning of the spiritual life which ends in the divinisation of the soul. For the Tantric view speaks of the age long slumber of the soul as the sleep of the Kuṇḍalinī Śakti. Its awakening is effected by the divine power of grace from the Guru. The Tantric teachers say that the perfect awakening of the Kuṇḍalinī results in a total conversion of the human soul into the divine spirit. The whole process of transformation of the human into the divine is heralded by the influx of Śuddhavidyā or Divine Grace from the supreme soul. As to when this Grace descends one important opinion is that it depends on the maturity of the Āṇava mala inherent in the human soul from the beginningless past.

The coating of matter which covers the soul is removed by the infusion of spiritual power descending from the Divine Guru. This Coating is always subject to the action of Kāla or time and gets mature under this influence. When the maturity is sufficiently complete, light of grace falls upon it and breaks it away. In this view the awakening of the soul at a particular time and under particular circumstances is co-evel with the perfect maturation of the natural coating in course of time.

From another point of view which is practically similar to the last one it is believed that the intensity of the fall and the action of time upon the fallen soul determines the moment when the coating is to disappear.

From every point of view the awakening represents a state when the binding power of karma or of ignorance has been reduced to its minimum. The beginning of the awakening and its last stage represents the degrees of the elimination of Avidyā and of the disappearance of karmans.

N

In Indian philosophy we find that in almost every system of thought there is a special consideration for disinterested service of humanity and the world at large. We find expressions like Sarvabhūtahiteratah (सर्वभूतहितेरत:) or Sarvabūtahita sukhāya (सर्वभूतहितसुखाय) in the words like the Gitā and the early Epigraphic records. Service of the world may be considered under two heads namely service rendered by ordinary man as illustrated in philanthrophic activities or humanitarian activities etc. This is distinguished from service rendered by higher authorities who are responsible for the immediate administration of the worldly affairs. Good works done in the world by ordinary people in the way of Sevā are regarded as meritorious action and are naturally classified under the category of virtuous deeds. This is really speaking identical with Puṇya karma or dharma or kuśala karma according to Śāstras. This sort of karma begets merit and helps the person concerned in the attainment of happiness or in the realisation of heavenly life etc. but there is a different kind of karma which is not in any way connected with the worldly life. This is what we have described above as cosmic karma or Adhikārika karma.

It is well-known that the administration of the entire world is immediately in the hands of great souls who have shaken off the ignorance of māyā and risen above into the pure world of

matter or mahamāyā. These persons who are in the higher world are gifted with supernatural powers of knowledge and action and are placed at the helm of the adminstrative machinery intended for dealing with worldly affairs. They represent in a sense the executive side of the Supreme Divine and are recruited from advanced souls who have received illumination from the Supreme Divine at the beginning of a particular cycle or kalpa. These people who have become discarnate (Videha) at the time of universal destruction and have due to that special spiritual qualifications received the Divine Grace, are endowed with the glorious bodies (Baindava Śarīra) and placed in charge of the different departments of world administration. According to the Tantras the higher Adhikārika Puruṣas are Brahmā, Viṣṇu, Rudra, Īśvara and Sadaśiva and the lower ones are those associated with Śudhavidyā, Īśvara, Sadāśiva etc. These higher gods if we may call them are really super-human beings or supermen but have not yet attained the absolute perfection They are of different grades and meant for different purposes. All of them specially of the lower order have to engage themselves in avitiescti or karma in connection with world-administration.

Now this karma of the Adhikāri personal is altogether different from the karma which is associated with the soul wandering in the mundane world. The mundane karma of the souls within māyā is as has been noted above impure being inspired by Avidyā and comes to an end when the world of impure matter (Prakṛti and māyā) is crossed but the karma of these supermen is of a different character. The Siddhas are free from Avidyā as usually understood and can have no mundane karma like the ordinary human souls but still may have a karma and untill this karma is exhausted they cannot attain to perfection. This karma is the karma of a teacher or great adept which consists in the guidance of humanity. Behind this karma lies a sort of Saṁskāra or Vāsanā which is unlike its namesake in the world of māyā. This Vāsanā is innate passion for rendering

service to others inspired by Karuṇā or great compassion. It is this compassion or spirit of service in some form or other which binds them down to the world of mahāmāyā as guardians and saviours of humanity. This fact is recognized not only in the Tantrics but also in the Vedānta as well as in Buddhism and Jainism. They are akin to the great souls recognized in Christianity as angels, archangels, seraphs, cherubs, etc. From Āgamic view point, even this authoritative position or Adhikāra is really a bondage and is ultimately thrown up after perfect self-realization. In some of the Vaiṣṇava works these world-servants are really servants of God and are known as kiṅkaras. They have according to them an everlasting life and remain as perfect denizens of the Divine Mansion. For Vaiṣṇavism, like Christianity recognizes the fundamental distinction in the status of Ātmā and Paramātmā.

CHAPTER X

CONCLUSION

SECTION I

In the aforesaid pages we have entered upon a systematic study of the concept of karman in the different systems of Indian thought. In this connection we have studied most of the important lines of thought in Hinduism, Buddhism and Jainism—the three most popular religious systems in India. All these systems inspite of their differences of outlook agreed in a belief in the doctrine of karma. Even these systems which had no faith in God or Īśvara, whether orthodox or heterodox did not fail to express their strong assent to karma as the basis of moral life—individual and communal. In the orthodox systems, Pūrvamīmāṁsā had no faith in God but were strongly convinced of the truth of the doctrine of karma in moral life as the most important factor determining transmigration and destiny of men. In the non-orthodox systems Buddhism and Jainism were both atheistic in the sense that they have no faith in the existence of an Eternal Īśvara responsible for the creation of the world or for the fulfilment of the human life and its aspirations. Among the orthodox systems like Pūrvamīmāṁsā referred to above, the Sāṁkhya system of Kapila did not believe in an eternal Īśvara other than the human soul supervising human activities. The so called Īśvara of Sāṁkhya is not really a synonym of God as we really understand it but is the name of the ruler of a particular Brahmāṇḍa who has been raised to that position on account of his earlier sādhana. Such an Īśvara is really no other than a Jīva put on a high position on account of his merit. The Sāṁkhya sūtra namely—ईदृशेश्वरसिद्धिः सिद्धा[1]—shows that Sāṁkhya admits those kinds of Īśvara who are no other than ordinary puruṣas raised to a high position on account of past jñāna and karma.

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1. Kapila's Sāṁkhyadarśanam, III. 57.

We may mention in this connection that all such atheistical systems whether orthodox or not were strong believers in the doctrine of karma and in the doctrine of transmigration. They were stern advocates of moral life and able spiritual emancipation. These atheistical systems were not looked down upon by the spiritual section of the people because all these systems believe in karma, as life of piety as distinguished from a life of looseness and have strong faith in the moral nature of man. Non-belief in God either as a creator or as the World-master does not mean an immoral life but we know of certain thinkers in ancient India, who had no faith in the existence of the soul or the survival of death. They had no faith in moral or spiritual life and were indifferent to virtue and vice. It is said that in ancient India this system ordinarily known as Lokāyata system and popularly recognized as cārvāka school developed for sometime but was strongly criticised by all the philosophical systems of the country including Jaina and Buddhist. This system is said to have been very old,[1] being originally founded by Bṛhaspati to whom a number of philosophical sūtras is attributed. They did not believe in the existence of Ātmā which they regarded as another name of the human body. One of the sūtras of Bṛhaspati lays down—चैतन्यविशिष्टकाय: पुरुष:—which means that the body itself is called Ātmā when it is endowed with the qualities of knowledge etc. Another sūtra of Bṛhaspati lays down मदशक्तिवद्विज्ञानम्। It means that consciousness is a property of matter or elements and not the quality of a distinct Ātmā. There is no mokṣa, no svarga or naraka, no transmigration and no after life. They believed in the pratyakṣa pramāṇa only, had no faith in Anumāna or inference or śabda or verbal knowledge.

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1. In the Rāmāyaṇa (2. 100. 38 to 39), Rāmacandra refers to these heretical sects known as Lokāyata in his speech to Bharata. In this context, the commentary explains the word lokāyatika as Cārvākamatānusāreṇa.

   Manu (2. 11) also refers to these Lokāyatika Brāhmaṇaa. From study of the Pāli literature we find that Buddha had a positive aversion for the Lokāyata system (Vinayapiṭaka, Cullavagga, 3. 2).

It must be pointed out that these people generally known as Lokāyata people had different forms and were known under different names. They did not believe in Anumāna or inference as they were convinced that there is no possibility of Vyāptigraha. In the absence of Universal measure, logical deduction was an uncertainty.

Besides these people who had no faith in karma and a prior life and postmortem existence, all the philosophical religious systems were strong advocates of the doctrine.

The Lokāyata people used to say that what we regard as consciousness is really a product of a peculiar combination of the material elements and for this reason it is a property of the body which is a bundle of matter. It has no extra-physical existence either as an attribute or as a substance. For this reason when a man dies, nothing is left of him excepting his dead body. The question of paraloka or after-death existence or transmigration does not therefore arise at all. The moral qualities—merit and demerit have no significance for the future and has no bearing on an after life existence which is denied in this system. They say they are pleasure seeking people and they are securing objects of pleasure at any cost and enjoy life to its utmost. What to speak of spiritual life, they have no regard even for a moral life being confined to the present.

In this connection, I should like to state that the views of the cārvāka school have been well summed up by Mādhvācarya in the Sarvadarśana-saṁgraha, in some short statements which confirm the views stated above.[1]

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1. पृथिव्यादीनि भूतानि चत्वारि तत्त्वानि। तेभ्य एव देहाकारपरिणतेभ्यः किण्वादिभ्यो मदशक्तिवच्चैतन्यमुपजायते। तेषु विनष्टेषु सत्सु स्वयं विनश्यति। तदाहुः—विज्ञानघन एवैतेभ्यो भूतेभ्यो समुत्थाय तान्येवानुविनश्यति। न प्रेत्य संज्ञास्ति (बृ० २।४।१२) इति। तच्चैतन्यविशिष्ट देह एव आत्मा। देहातिरिक्त आत्मनि प्रामाण्याभावात्। प्रत्यक्षैक-प्रमाणवादितयानुमानादेरनङ्गीकारेण प्रामाण्याभावात्। अङ्गनादिलिङ्गनादिजन्यं सुखमेव पुरुषार्थः। न चास्य दुःखसंभिन्नतया पुरुषार्थत्वमेव नास्तीति मन्तव्यम्। अवर्जनीयतया प्राप्तस्य दुःखस्य परिहारेण सुखमात्रस्यैव भोक्तव्यात्। तद्यथा मत्स्यार्थी सशल्कान्स-

That Bṛhaspati was the propagator of this cult is evident from the following verse quoted by Mādhva—अग्निहोत्रं त्रयो वेदाः त्रिदण्डं भस्मगुण्ठनं, बुद्धि-पौरुषहीनानां जीविकेति बृहस्पतिः* ।

They define swarga as identical with the pleasure consequent on embrace of a female companion (अङ्गनालिङ्गनाज्जन्यसुखम्). They define hell as a physical pain originating from pinching of thorn etc. They used to say that Īśwara is not the name of God as conceived by people but is a name of the king or the ruler of the country. They used to think that mokṣa or emancipation is not due to knowledge but is due to the destruction of the body.[1]

These materialistic philosophers were strong advocates of the doctrine of nature or Svabhāva. They used to say that as fire is hot by nature and water is cold by nature so all the varieties in creation are ultimately due to nature and not to karma. That this school of Cārvāka is associated with the name of Bṛhaspati, does not seem to be an unfounded statement. For we know from an extensive study of ancient Sanskrit literature that there was

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कण्टकान्मत्स्यानुत्पादत्ते स यावदादेयं तावदादेय निवर्तते । तस्माद्दुःखभयान्नानुकूलवेदनीयं सुखं त्यक्तुमुचितम् । न हि मृगाः सन्तीति शालयो नोप्यन्ते । न हि भिक्षुकाः सन्तीति स्थालयो नाधिश्रीयन्ते । यदि कश्चिद्भीरुर्दृष्टं सुखं त्यजेत्तर्हि स पशुवन्मूर्खो भवेत् ।

* Sarvadarśanasaṃgraha.

The extract given in the footnote of page 113 sums up same of the views of this sect :—

(i) There are only four elements. Ākāśa is not accepted. Out of these four elements through a peculiar collocation which results in the formation of body, there arises consciousness. When this collocation is destroyed, death issues. This view is referred to in the Bṛhadāraṇyaka Upaniṣad (2.4.12)—विज्ञानघन एव एतेभ्यो भूतेभ्यो समुत्थाय, तान्येव अनुविनश्यति । न प्रेत्य संज्ञास्ति ।

The body as qualified by this consciousness is usually known as Ātmā. There is no justification for belief in Ātmā as distinct from the body.

(ii) Perception is the only Pramāṇa. It is acceptable to the wise.

(iii) Puruṣārtha or the true object of human striving is wordly pleasure such as that which is generated by embrace of a female co-partner etc. etc.

1. Sarvadarśanasaṃgraha–Cārvākadarśana.

actually a sūtra work as the school attributed to Bṛhaspati. As a matter of fact some of these sūtras have already been found in different works.[1]

SECTION II

We have briefly stated in the foregoing pages the views of the cārvāka school of ancient Indian materialism otherwise known as Lokāyata or Bārhaspatya school. These thinkers were bitter opponents of the doctrine of karma or dharmādharma as taught by the Vedic, Tāntric, Buddhist and Jaina thinkers. In Pāli and Prākṛta literature the Buddhist and Jainas denounced in very strong terms the doctrines of the Lokāyata heretics. In the Vinayapiṭaka there is a reference to chavaggīya (Ṣaḍvargīya) Bhikhus who were notorious heretics. The Buddha did not allow his disciples to mix with them. The attitude of the Nepalese Buddhists as found in Saddharmapuṇḍarīka is similar. In the Bhagavatī sūtra of the Jainas, their view is described as michyā diṭṭhi or a wrong view. Similar to these heretics there were other sectarians who held similar views. The story of Makhaliputra Gosala as a founder of the Ājīvaka sect who held the doctrine of niyati for determinism is well known.[2]

The doctrine of niyati of these heretics is an extremist view which serves itself against the doctrine of karma which represents

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1. Compare Pt. G. N. Kavirāja's paper on "Theism in Ancient India" in his book "Aspects of Indian thought."

2. In regard to the origin and spread of the Ājīvika sect from the time of Buddha, the reader is referred to a recently published work 'History and doctrines of the Ājīvikas' by A. L. Basham, published in the year 1951. Also see 'Aspects of Indian thought' pages 45 to 71 in which Mm. Dr. Gopi Nāth Kavirāja has dealt with all the heretical sects which flourished in Ancient India more or less in the Early Buddhist period, These sects were nominally referred to in the Śvetāśvetara Upaniṣad as Kālavādī (कालवादी), Swabhāvavādī (स्वभाववादी), Niyativādī (नियतिवादी), Yadṛcchāvādī (यदृच्छावादी) etc. who were more or less antagonistic to the freedom of human will.

the freedom of human will. The word niyati may be variously interpreted for it may also be used as a synonym of prāktana karma. We may refer the reader in this connection to the statement of Dullan in his commentary on the 'Suśruta Saṁhitā' where it is said—पूर्वजन्मार्जितौ धर्माधर्मौ नियतिः, सैव सर्वस्य कारणम् इति नियतिवादिनः ।

In this sense, niyativāda and karmavāda are practically identical. In the same way, when the word "Daiva" is used as an unknown higher power working against humanity it is definitely in opposition to the spirit of the doctrine of karma but when Daiva is used as only a technical expression for the unseen forces generated by the past karma of a particular person, it is definitely against the spirit of karmavāda. The whole attitude depends on the view-point concerned with Kālavāda, Niyativāda, Svabhāvavāda, Yadṛcchāvāda etc.—all these views are deterministic in their colour and they stand against the doctrine of personal initiative in the human will which the doctrine of karma presupposes. In the following pages we have tried to represent the doctrine of karma as it was presented in the authoritative Vedic, Tāntric, and Buddhist and Jaina literature. The spirit of these religious systems is invariably in favour of the freedom of will. What looks like determinism is only the rigid and inflexible character of law which operates as an inviolate principle in the philosophy of karma. It must be remembered however that this determinism is not identical with so called fatalism which is a bar against the operation of a fresh initiative. The doctrine of karma implies that the so called daiva is not inflexible but can be adjusted and modified by the fresh initiative of the agent while freedom of will remains always unimpuned. The well known saying of the Hitopadeśa runs thus—दैवं निहत्य कुरु पौरुषम् आत्मशक्त्या । दैवं हि दैवम् इति कापुरुषाः वदन्ति । The doctrine of karma implies that although it appears on one hand as a rigid law, it appears on the other hand as a stern invincible will of the man which breaks the rigidity of daiva and guarantees a free human life.

SECTION III

In the course of our study of the doctrine of karma we have concluded by pointing out that there was in India as in other countries a large number of free thinkers, persons who thought over the world problem in their own way and who had absolutely no interest theoretically or even practically in moral life, personal or social. These people were scattered in different parts of the country and followed different lines of thinking and moved throughout different parts of the country. They went with different names and had different systems of thought with the common background of a way of thinking free from the ideas of the morality. These people were more or less of the nature of determinist philosophers who had no faith in the freedom of individual will. These people were either fatalists or free thinkers who did not believe in the initiative of free will. Some of these people explained that Kāla or the time spirit is the principle of differentiation of creation. They held that the joy or sorrow which befalls a man is not the outcome of any karma done by him in the past but is the direct effect of the function of time and spirit in world affairs. They were upholders of the doctrine of Kāla and critics of the doctrine of karma or dharmādharma, universally maintained in the country. In a similar manner there were other thinkers who also repudiated the conception of a moral retributive force to account for the inequalities in creation. They on the other hand upheld the doctrine of swabhāva or nature which is responsible for all the differences in creation or in human life. They were known as svabhāvavādins. The doctrine of svabhāva as an ultimate principle of interpretation is not denied even by the orthodox people.[1] Madhusūdhana Saraswatī says in philosophical discussion that we have always to stand upon the principle of causality and logical relevancy but in the last resort when causality is incapable of explaining we have to fall back upon the concept of svabhāva.

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1. Compare Madhusudan Saraswati's statement pointed out by Dr. G. N. Kavirāja in his book "Aspects of Indian Thought."

The so called svabhāvavāda is really a form of fallacy in the world of philosophy in ancient India. Similar is the case with niyati. If niyati means Adṛṣṭa or the unseen force generated by our action, and explaining the origin of differences in creation there is no objection to it, but if it is meant that it is a stern determinist principle which is irrevocable and acts from beyond, accounting for varieties in creation of pleasure pain etc. then such a doctrine of predetermined fatalism is against the spirit of Indian philosophy whether Hindu, Buddhist or Jaina. Yadṛcchāvāda is another heretical doctrine which accounts for all differences in creation as the result of the mere capricious will in the Supreme Power. This is rejected by all the same thinkers. The statement of these views in the Śvetāśvetara Upaniṣad shows clearly that during the period of this Upaniṣad these free thinkers were making and preaching their free thought among the masses. The sum and substance of this discussion is that true Indian philosophy even from its earliest period was a strict advocate of the doctrine of karma which alone is capable on the basis of the doctrine of free will of explaining rationally all inequalities in human life and experience.

Saying so far, I should like to go a step forward in pointing out a very important spiritual and metaphysical issue which is very often ignored by the philosophers and yet strongly emphasised by scriptures and works on mysticism. I should like to give here a detailed and yet short description of how the doctrine of karma changes its colour under the influence of practical mysticism. The doctrine of karma implies that man is a moral agent. He labours under an egoistic complex being burdened with a physical body. He feels himself rightly or wrongly to be the agent of every action done through his body. This ego sense is the outcome of the primitive māyā which is the basis of the physical creation. The ego sense is based upon the primitive nescience (Ajñāna) which identifies the soul with the body. Whatever action proceeds from a particular body is supposed to emanate from the egoistic sense associated with that body. As man feels himself of course through ignorance, the agent of a particular action, he is bound

under logical pressure to experience the pleasure and pain which is the outcome of that action. Karmaphala is connected logically with the particular karma and both are associated with the same Ātmā. In other words the ātmā who considers himself to be the doer of the action is liable to be bound by the consequence of that action. So long as a man feels himself to be the Kartā, this is the logical consequence and this is what the doctrine of karma maintains. This maintains justice and order in the economy of human life but a truly spiritual person through his niṣkāma karma is able to purify his mind and in consequence of this mental purification (cittaśuddhi), he feels that he is an inactive person and is not in any way associated with any physical activity connected with his body. He feels himself to be the pure Ātmā, free from all action and quiet in nature. He feels further that all action proceeds from the function of the guṇas of the Prakṛti as maintained in Sāṁkhya thought. So all action is practically to be attributed to prakṛti, though it is superimposed on Puruṣa but Prakṛti or Nature being insentient cannot be doing anything of its own accord. It is actuated by Paramātmā behind it and produces the action. We started with karma, and from karma we came upto knowledge when Ātmā was found to be an inactive witness. This is Jñāna. This is followed by a knowledge of Paramātmā which implies Bhakti. In the next step as shown in the Gītā we know that Paramātmā or Īśvara dwells in the heart of every sentient being guiding all his activities through his inscrutable power of māyā. It is thus found that ultimately man is not responsible for any of his actions. Of course this is the experience of a wise person and not a worldly man. He then realises that all his actions without a single exception were produced through māyā by Īśvara living in his heart. They were in the earlier stages associated with him but in the long run the realisation turns up and shows the true light in which the Ātmā begins to realize that whatever actions are attributed to him are all due to Māyā actuated by the Divine Will. He then surrenders himself to the Divine Will and becomes a mere puppet in the Hands of God. The Divine Power takes him up at this moment and trans-

forms him thoroughly as a result of which the human personality becomes changed with the Divine. In this brief analysis he finds that the doctrine of karma occupies an intermediate position in the spiritual path of a human being. In the earlier stage, it is a sort of fatalism. In the second stage, it is a moral force and recognized as such by all Indian systems Hindu, Buddhist and Jaina. In the long run again we find that the doctrine of karma which was the foundation stone of the cultural thinking falls to the ground replaced by the docrine of surrender not only in the Gītā and the Vaiṣṇava literature but also in the general social Hindu literature of India. It is a very interesting point and has to be carefully taken into account in a systematic study of the philosophical standpoint until free moral atmosphere is changed to social stability and moral life and ultimately it is given up for ever when the moral life is replaced by spiritual life and with the surrender of a man to the Divine Will begins the period of self-transformation without which the human element cannot be transformed in the Divine Will.

APPENDICES

APPENDIX I

It is generally believed that the doctrine of reincarnation is confined exclusively to the East and specially to India. It is well known that the most important religious systems of India, the Brahmanical or Vedic, the Tāntric, Buddhist and the Jaina had a strong faith in the doctrine of incarnation as an issue for the justification of the inequalities of the human life. All these religious systems inspite of their mutual differences due to their difference in outlook believed in reincarnation of the human soul. This is practically a belief and faith in the doctrine of karma. From a study of ancient religious literature it appears that faith in incarnation was an important issue in earlier Christianity also. A close student of the early history of Christian Literature cannot but recognize the fact that even in Christianity the doctrine of reincarnation had a place in it and also that it was abolished about the 600 A.D. when in 558 A.D. the Congress of Constantine was summoned by Byzentine Emperor Justinian to condemn the writings of Grigen which had been inspired by Platonic Thought.

APPENDIX II

The Theosophical Society of India even since its foundation took a keen interest in the theory of transmigration, occultism and karma etc. Colonel Olcatt and Madam Balavatsky have done enormous work on Theosophy. According to Annie Besant, the noted theosophist, the knowledge of karma removes human thought and desire from the region of arbitrary happenings to the realm of law and thus places man's future under his own control in proportion to the amount of his knowledge. The fundamental concept of karma is that it is law—law eternal, changeless, invariable, inviolable, law which can never be broken.

Karman is like any other natural law, all laws of nature are expressions of the divine essence and we live and move within them. They are forces which set up conditions amid which we

live and which work in us as well as outside of us, we can manipulate them as we understand them and as our intelligence unfolds we become more and more their masters until the man becomes superman and material nature becomes his servant.

To understand the law of karma is not to renounce activity but to know the conditions under which activity is best carried on. Man should always aim at little more than he thinks he can do. That we can do a little means power of doing more and even if we fail, the power put forth to the utmost passes into the reservoir of our forces and the failure of today means the victory of tomorrow.

APPENDIX III[1]

Dear,

......The question of Daiva and Puruṣakāra is a very complicated thing. To approach this question through logic and reason is futile. I have thought over the matter. The conclusion I have arrived at is a simple one. That is, we should always remember and never forget that Ultimate Truth is One—so this Daiva and Puruṣakāra with their apparent difference, contradictions, oppositions etc. is nothing but different plays of the one and the same ultimate energy or consciousness, whatever you may call it.

This ultimate consciousness is taking different shapes, it has different levels and gradations etc. The matter is nothing but one level of this consciousness, life is nothing but another level of it (though a little higher than the material level) and so also the mind a still higher level than the level of life. There are also several levels higher than the mind, to which Yogis and greater personalities have access. But they are nothing but the play of one force i. e., the ultimate consciousness. So this "Daiva and Puruṣakāra" are nothing but the play of One Consciousness. So the very same thing which is there as Daiva determining some-

1. See Footnote 1, p. 10.

body's fate, is also changing that determinism by its intervention as Puruṣakāra. But never forget that both are one and the same thing in its source, coming from the Divine.

As there are different levels of consciousness, there are also different levels of this Daiva and determinism. Determinism of one level can be completely changed by the intervention of the determinism of other level. And this changing or cancelling of Daiva of one level of consciousness by the Daiva of a higher consciousness is puruṣakāra or effort.

Suppose, a person's body is very weak and full of diseases. In that case the fate of determinism in his physical level is that he will die soon. Or, you can see the thing from another view. As this fate in physical level is to make him die very soon, so he is weak and full of diseases. But in his mind he can be very strong, and so strongly he can suggest about the impossibility of immediate death that actually it will operate as a force and change the fate of his body. That means, a higher determinism of mind intervenes and changes the determinism of physical level. So, there is no single fate. There are conflicts of fates, and 'puruṣakāra' sometimes means nothing but to take side of the 'Daiva' of one level against the 'Daiva' of another level of consciousness.

As these mind, body, life etc. are so much inter-related and as they influence one another, it appears as though a person has one single fate. But that is not true. Man is nothing but a combination of different vibrations of consciousness, gross and subtle, which are continuously changing. When we say 'Daiva', it is nothing but an approximate vision of the future according to the present relationship among the different vibrations of consciousness. When we say 'Puruṣakāra' it is nothing but an effort to change the present relationship so that it can affect the future and change the 'Daiva' or an effort to maintain the present relationship and fulfil the 'Daiva'. But this 'Daiva' is not at all fixed or unchangeable as there are many fates in so many levels, for one man. You can say it is something like dialectics of fate.

As there are so many levels of fate, the best thing is to try to rise to the highest possible level of consciousness and try to mould the fates of all other levels according to that vision. In the highest level, the Daiva and Puruṣakāra are one and the same thing. Because in that level, everything is supremely free. By the intervention of that supreme and conscious freedom, one can change any fate of lower level.

That is why prayer to the Divine is so much effective in completely changing the predeterminism of the lower forces. Divine Grace is supremely free and it can do and undo anything. It can change and alter any fate. Becauseall these fates etc. proceed from one consciousness, and that consciousness in its supreme level or in its supreme pose can change its lower forces. Or you can say, as you rise to that level, automatically all the facts of determinism or lower level begin to crumble down automatically.

So, the best form of Puruṣakāra is to completely surrender to the Divine Will, which is above all fates and Puruṣakāras. Prayer from a sincere heart can change the entire Daiva of the Universe. So surrender is the best means to contact our real and highest fate, i. e., realisation of the Divine.

The subject is complicated and sometimes words are used with different meanings. Suppose if somebody uses the word 'Daiva' as the 'Divine Will', then it is absolutely unchangeable and completely beyond the capacity of 'Puruṣakāra' to change it. But the word I have used is in the sense of 'fate'.

What is the inner destiny of a person is to be discussed later on.

Always remember that there is one Supreme Will, everything comes from it and everything is determined by it. To surrender and to offer oneself completely to it is the only way. The riddle of 'fate and effort' can be solved only when we come in contact with this Divine Will.

APPENDIX IV

KARMA AND ITS ROLE IN THE COSMIC EVOLUTION OF MAN
(FROM THE SUBCONSCIOUS TO THE SUPERCONSCIOUS)

Karma has its own place in the general scheme of cosmic evolution. It is well known that karma is associated with the life of man but we must bear in mind that there is a stage in the general evolution of the world before the advent of man with his gospel of karma and it is also true that there is a stage in human life when karma as such ceases to be a living force and makes room for a Higher Power which replaces it and brings upto consummation the evolutionary plan of the Universe. Man as we know him is associated with a body that is a human body furnished with life and senses and associated with a mind capable of moral discrimination. In other words the Annamayakośa (अन्नमयकोश), Prāṇamayakośa (प्राणमयकोश), and Manomayakośa (मनोमयकोश), are grouped together and contribute their own function to the life of man. The human life as we find it on the earth and elsewhere is a complex mechanism in which body, senses and mind have their respective functions. The three stages of waking, dream and dreamless sleep working in a psychic order in a man represent the three-fold characteristic of human life—manifested in the waking state when the senses function in relation to the outer world and the mind. The dreaming condition when the senses work inward as it were and the mind functions with the subconscious forces at its disposal and the condition of the sleep when the mind rests in the region of the heart and does not function. All these three work in rotation and this is general human life. In the case of ordinary man, these three stages are evident but in the case of subhuman creation the consciousness functions not in the waking condition but in a state of dreamlike activities and lower down in this strata of creation there is a series of inorganic and unorganised beings where we might say the state of dreamless sleep prevails. In no case do we find a state beyond these three. What is technically known as the Turīya, is not a normal state with ordinary humanity. In the Upaniṣads where the different kośas are mentioned, we find

a reference to the Vijñānamaya and Ānandamayakośas. In an ordinary man, only three kośas are active. In the lower subhuman creation, only the Ānandamayakośa is active. In the higher subhuman creation the Annamaya and Prāṇamayakośas are both active and not the Manomaya which appears only in the human stage. The life of an ordinary man is confined to the activities of these three kośas. The so called Vijñānamayakośa has not yet made its appearance in an ordinary man. What is populary known as karma with the concept of which we have dealt with the previous pages is found only during the development of the Manomayakośa—neither before in the subhuman creation nor after in the life of the superman, the evolution of Vijñānamayakośa is practically the beginning of the way to supermanhood. The life of a man during which karma is functioning is the life of a soul in all the planes of life and existence. The higher beings called 'Devas etc. belonging to the upper world and the lower beings belonging to hellish and neither worlds and the beings found on the face of the earth in all its divisions—all these persons are associated with karma as a result of which they occupy a particular status in the world. The Buddhists say likely—कर्मजं लोकवैचित्र्यम् । The infinite varieties of life consciousness and existence in the different worlds are due exclusively to karma and karma has its origin in the sense of ego with which the human soul is associated. This egocentric complex which is the basis of moral life in society continues so long as karma prevails. We have already pointed out that there is no moral life as there is no karma in subhuman creation. The entire panorama of the world existence constituting our mind and life is based upon karma. All differences in life, mind and outer existence are attributed to varieties in karma. The moral force is at the back of its existence. It must be pointed out that as transmigration in a series of successive lives on different planes is a constant movement in our mundane existence. All this is due to karma, which is morally the effect of our egoistic mentality. Evolution of life and matter until the advent of man on the scene was effected by nature. This evolution seems to come to sudden stop

with the advent of man where the entire course of life and destiny is determined by his own ego through its action. During this period the evolution seems to come to a sudden stop and the course of human life with all its varieties and its movement from plane to plane together with transmigration etc. All this was determined by the individual activities of man, of course, the hidden activity in the form of natural movement did continue but it did not appear from the outside on account of the premium of the human will actuated by his ego. But there comes a time in the long series of lives of a man when a sense of detachment and weariness begins to overpower him. Man then begins to feel that ultimately and truly speaking he has no power to call his own. It was only his ego which made him puffed up and caused him to feel the urge of agency in all actions. He then feels that he is not the true actor in the drama of life. Some hidden force works from behind and compels him to act. He begins to feel his utter helplessness and seeks for guidance in his onward path. This guidence comes down to him in the form of Divine Grace working from within or from without. On the rise of this attitude, a spirit of sincere and genuine surrender overpowers him and in response to this feeling, a higher power comes down upon him by way of benediction. This is the beginning of the formation of Vijñānamayakośa. The Vijñānamayakośa which is characterised by higher knowledge is based upon the surrender of the lower egoistic background. At this time again the Divine Nature begins to function and the higher evolution continues. Vijñānamayakośa, once attained, never leaves a man. A man becomes a superman, when the Vijñānamayakośa is evolved. The lower state of Manomayakośa was a period of moral activity based upon individual discrimination and ego. The higher sphere of Vijñānamayakośa is guided by a higher divine power and never functions under the impulse of karma. Man is free from all karma when he realises his Vijñānamayakośa. He is now free from the need of transmigration but there is no ego in him. With the advent of Vijñānamayakośa begins the spiritual life in place of the moral life which existed before. Vijñānamayakośa is full of wisdom and

is shining. This is followed by a higher course of development which brings into existence the inmost sheath of his existence namely the Ānandamayakośa. The Ānandamayakośa is beyond the Vijñānamayakośa and it presents the joy and felicity of the pure divine consciousness. There are different stages in the Ānandamayakośa. All the stages have to be gone through. The Ānandamayakośa represents the Divine Life as distinguished from the spiritual life. It thus appears that moral life is followed by spiritual life and spiritual life is followed by Divine Life.

In the general evolution of human existence, we find that we start with the Inorganic (स्थावर) and we proceed to the Organic or जङ्गम। These two constitute the well known 84 lacs of beings before the advent of man. Upto the time there was a natural evolution, and there was no question of karma. The Prāṇamayakośa is followed by the Manomayakośa and this is related to the advent of man with the human body. The ego comes in. The evolution of Prakṛti disappears apparently and man goes on with his life of karma.

What we have said in the foregoing pages in connection with karma pertains to this period and not to the earlier period of Annamaya and Prāṇamaya and not even to the later period of Vijñānamaya and Ānandamaya. Karma is confined only to the Manomayakośa and it continues so long as the egocentric complex remains in the human mind. This is mundane existence and the field of this existence is the entire world—higher, lower and the intermediate. When we pass beyond the Manomaya—the entire scene disappears. We have nothing to do with the entire world, which is the effect of karma. We have before us the higher world of consciousness represented by the Vijñānamaya and this is followed by the Ānandamaya stage in a man correspondent to the state of Divine Bliss in the outer world.

Beyond that is the Supreme Divine Himself. We thus find that the Ātmā which was clothed in inorganic unconscious material goes on developing under the law of evolution, until it comes upto the stage of man or Manomayakośa. Human will then preponderates and there is the force of karma working. This

covers millions of years and practically infinite space in creation. This is superceded by self surrender which marks the advent of the Vijñānamayakośa. This is a state of genostic consciousness. This is followed by the Ānandamayakośa. All this movement is under the law of evolution. Finally man becomes a superman—agnostic being and God Himself. This entire movement is the movement of man becoming God. Just as God becomes man similarly man also rises up to the level of God. The activity of karma comes in the middle, not in the subhuman and not even in the superhuman. It has its own moral significance but ultimately it disappears.

APPENDIX V

We have stated in the body of the book how souls under the influence of unfulfilled prārabdha karma recovered to take the birth on the human plane from time to time. This is what happens in normal course as a part of redeeming function of the law of karma. Ordinarily this happens in the life of the individual soul which is not yet free from the process of the genesis of karma and its fructification in normal course. In the technical language of the Āgamas, the souls concerned, belong to the sakala type. These souls as expounded by the Tāntric philosophers are coated with a three-fold cover including what is usually called the seeds of karma. From a study of the vast occult literature both Vedic and Āgamic, we come to know that such descent into human forms happens to higher source also namely souls of people who have through the effect of discriminative knowledge (विवेक ज्ञान) reasoned about ignorance or non-discrimination, but who have not yet risen to the height of self knowledge as expounded in the Tantras but who happened to lie on the higher planes of life beyond the fields of usual karma activities. Such souls are not of the sakala type and belong to the spiritual regions beyond the bounds of prakṛti. Such souls may belong to different categories but in all cases they seem to belong to higher regions, where the usual law of transmigration does not function. To make my point more clear, I should like to state that about the usual transmigratory

worlds to which sakala souls belong, there are regions where higher souls dwell for untold aeons, who have not attained to perfection from the Āgamic view point, but who yet have gone beyond the planes of life and activity within the regions of prakṛti. I am speaking of souls who have attained the perfection of siddhi and gone beyond the jurisdiction of the Lord of death. These persons are adopts and immortals of the supercosmic regions who under the orders of the Supreme Lord come down on the lower plane within nature and take birth as human beings to fulfill certain cosmic ends. These souls belong to the category of Adhikārika soul and may be sent down by the Highest Lord to function in the direction of amelioration of the human race in a given period. They are more or less like the so called avatāras of the Paurāṇika literature. The great Śaṅkarācārya speaks of similar souls coming down in the past history of the human race.

He says :—

अपान्तरतमः प्रभृतयोऽपीश्वराः परमेश्वरेण तेषु तेष्वधिकारेषु नियुक्ताः सन्तः सत्यपि सम्यग्दर्शने कैवल्यहेतावक्षीणकर्माणः यावदधिकारमवतिष्ठन्ते[1] ॥

In this context we learn that the great Kṛṣṇadvaipāyana Vyāsa, the author of the Mahābhārata etc. was really a reincarnation of Apāntaratamaḥ in the past aeons. Skanda was the reincarnation of Sanatkumāra. Maitrāvaruṇa was the reincarnation of Vasiṣṭha. Dakṣa, Nārada etc. had also to take reincarnation as told in the Paurāṇika literature. These people who take their birth in human families from time to time are not like ordinary people who are ignorant (Avivekī) and under the law of Karmaic operation have to take birth from time to time. These people being ignorant do not remember their past lives but the higher souls of whom I am speaking here, belong to a different category. They take their birth as man under direct orders from the Divine and are not ignorant like ordinary people but remember their past incarnations also. They move about from one body to another of their free will (of course under the Divine Command), and their memory of their past incarnation remains intact. They are to be

1. Śāṅkara Bhāṣya on Brahma Sūtra, 3.3.32.

distinguised from the ordinary soul who are under Yogic wisdom and are in a position to remember their past lives. Śaṅkarācārya points out that the transition of these supermen from one body to another is voluntary and they are born with all their faculties of recollection in tact. Compare the following statement of Śaṅkara—

स्वातन्त्र्येणैव देहान् गृहान्तरमन्यदेहं सञ्चरन्त: स्वाधिकारनिवर्तनाय अपरिमुषितस्मृतय एव देहेन्द्रियप्रकृतिवशित्वान्नामर्त्यं देहान् युगपत् क्रमेण वा अधितिष्ठन्ति । न चैते जातिस्मरा इत्युच्यन्ते । 'त एवैते इति स्मृतिप्रसिद्धे[1] ।

They are not like ordinary yogis gifted with the power of remembering their past lives. We are reminded here of specific instances of great souls of some supercosmic regions coming down to the level of earth-consciousness of their free will. Many concrete instances may be multiplied in this connection. Their descent and activities do not really fall within the scope of the subject matter of the thesis as they are supposed to be above the laws of karma and yet within the jurisdiction of the supercosmic universal activity of the great Lord.

There are many similar instances of descent in the human life which we have dealt with in the Chapter on the Paurāṇika Literature. We are informed by the Āgamas there are two kinds of souls which take their birth as human beings on earth—Most of these souls reincarnate under the law of karma to make good their past human history and function on the earth by way of retribution of their past history. Their lives have to be explained under the law of karma in the usual acceptation of the term. All these souls are supposed to belong to the sakala type, but we should remember that even Adhikārika souls belonging to the higher worlds of pure matter may take their descent in the regions of prakṛti specially in the realms of Brahmāṇḍa. These souls need not be ordinary Paśus. They may be of the regenerative type. Who have shaken up their animal nature under the influence of Divine Grace or Śuddhavidyā and are now inhabiting as Adhikārika souls in the regions of pure matter as regenerated souls

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1. Śaṅkara Bhāṣya an Brahma Sūtra, 3.3.32.

gifted to it. Siddhi and adhikāra who under the direction of the Supreme Lord may from time to time come down to the lower human world and return to their original habitat after their immediate function is discharged. These cases are analogous to the Paurāṇika Avatāras or incarnations except that they are not incarnation of the God head but rather the incarnation of Supermen (Siddhas) who though immortal have not yet attained to perfection.

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